

A compendious
forme and summe of
Christian doctrine, called the
Testimoniſe of a true Faith, meete
for well disposed families,
for the more knowledge of
God, and better noriſhing
vp, and confirming of all
ſuch, as loue ſaluation in
Iefus Christ.

Gathered, corrected, and new-
ly augmented by Christopher
Shurte, Maister of Arte.

Pſal. 34. 11.

Come ye children, hearken
vnto me, I will teach you the
ſeare of the Lorde.

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1584.

1584 1757

Mr Mount the tops
of 10 & 999 p.
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non gocordi

goode

To the right Honora-
ble, and his singuler good Lorde,

George, Earle of Cumberland &c.

Christopher Shutte wisheth
all increase of grace in the holly
Ghost, and long continuance
of life in all happie health
and prosperitie.



After that I called to
minde (Right Ho-
norabile; and my ve-
rie good Lorde) the

1. Re. 2. 1.
Pro. 4. 1.
2. Re. 23. 1.

diligent care, and
prudent prouision

which David and o-

ther good Princes and rulers of Israel
had, for planting true religion in their
Families, for their beter conuersation
and good gouernement, according to
the lawe and rule of faith: and hadde
been also ofte intreated and earnestly
inquired by some, my verie frenes, and
suche as loue the saluation of the
faithfull, to contract some compendi-
ous and Christian forme of goode in-
sins or benyngud 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 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The Epistle.

strunctions and sweete Prayers much requisite in well disposed families, whose godlie de maunde I was not willing to denie , bothe because I see the lacke thereof in many families, to require so needefull a labour; and also, because I woulde not abridge my duetie to my brethren and felowshippe of the faithfull, if it were but , with the poore wi-
dowe , to cast two mites into the treasurie: And wayng also with my selfe, howe manie busie braines are occupi-
ed, to quarrell without a cause with
truth it selfe. I thought your honoures
Godlie Patronage to be a sure asyle, to
support and defende against the sting
of carping Zoilus; whatsoeuer in godly
wise herein I shoulde propound p And
therefore I haue boldlie presumed too
rest vpon your Honoures hoped pro-
tection, as the chiefeſt anchoroholde
I had herein, and take effecte , to the
ende my laboures might the better
proceede. Whereto (my good Lord)
I was diuerslie incensed. First by your
Honoures good liking and procurati-
on of good litterature from time to
time whichc, never happened to anie
without

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without deserued prayse and iust commendation.

Secondly, I was moued by your Honours good acceptation of my studes in the Lorde, and other good remembraunces towardes me, both of youre honour, vnto whome I recou't my selfe moste deeplye indebted, and also of my good and moste vertuous Ladie, whom the Lorde hath ioyned, as a moste comfortable delight and healpe, vnto your honour. Whose faithfull societie and happie fellowship, importeth an euident argument of Gods greate goodnessse towardes you, in blessing you with the fellowship of such a one, as few or none excell or goe beyonde in true godlinesse, honestie, and vertue To whom for her Honours good affection to Christian religion, I recognise my selfe muche bound with all obedience.

Thirdly, I was prouoked herevnto, specially, because such is and ought to bee the zeale and loue of all nobilitie, (whereof your honour is a most towarde Braunce) alwayes with maine and might, to defend the cause of true

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Religion to the glorie of God, and saluation of his people, for whiche cause the Lorde hath stirred vp moste noble men and godlie Maistrates, to bee as Patrones, and protectoures to the Ambassadoures of his worde, for the better proceeding of religion. So he raysed vp Moses to Aaron, Iosu to Elazar, David to Nathan, Asa too Azariah, Ichosaphat to Micha, Ezechias and others to csaie and Ieremie, Zerubbabel to Ichoshua, and finally, the Emperoure Conitantine too the councel of Nice. All which were rightlie termed Nobles, for the zeale and loue they had to true religion. And albeit, by sinister and crooked meanes some were ennobled, and so crept into the carefull Chaire of worldlie dignitic, yet noone were euer rightly and in verie deede accompted noble, but such as vndertooke the Patronage and aide of Christian religion, which thing I humblie craue yppon your Honoure. Foreuen in this wise, Moses doth call the Israchites a pretious & a noble generation, so long as they obserued the commaundements of the Lord. Upon the

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the like conditiō, the Lord established
his mercies with kinge David his ser-
vant : that the throne of Iuda should
not be destitute of one to raigne vpon
the same for euer. To which thing Da-
uid had respect, when he lay vpon his
death bedde, and therevpon counse-
led Solomon his sonne, (to whom the
kingdome was promised.) to walke in
the way of truth, wherein he had bene
brought vp: to the ende he might pro-
sper and haue good successe. To like
purpose, Romanus a man of great no-
bilitie, being carried to the place of
martirdom for the profession of Chri-
stian Religion, (a rare thing in Nobles
to beholde) boldly auouched, that
his nobilitie rested not so much in the
bloude of his Auncestoures, as in the
profession of the Christian faith, and
other vertues thereto agreeing. And
therefore he saide, *Non progenitorum
sanguis, sed Christiana pietatis professio
me nobilem facit.* that is, Not the bloud
of my progenitoures, but the profes-
sion of Christian religion, maketh me
noble and renowned. And in dede if
we shoulde with a single eye, looke to

Psal. 89.8.
132.

1. Reg. 2.2.

Fox. Pag. 1.

Rom. 11.1.

The Epistole.

the Prosalpic of Adam, and wilde olive
tree, out of the which all fleshe was ta-
ken there woulde be no great cause of
triumph to anie, of any thing whiche
wee haue of nature : But this is and
ought to be mannes chiefe nobilitie,
that is grafted in Christe Iesus by
faith adopted to be the child of God,
made by faith partaker of his graces,
and felow heire of his kingdome, and
this is very nobilitie. Wherewith Saint
Ambrose beeing moued, aduertised
the Emperoure *Theodosius* (and in him
all nobilitie) to consider his nature to
bee fraile, least happilie principalitie
shoulde blinde him, and make him
quite forget himselfe, and his obedi-
ence towardes God.

Whervpon it may be gathered (right
honorable) that not onelie the Poten-
tates of al sortes, ought wel to remem-
ber their calling, but specially, to ad-
dressle them selues in all obedience, to
serue the Lorde, to foster his churche,
to promote and defende his true
Religion : For therefore are they cal-
led to nobilitie, wherein, I woulde to
God it might well please euern all de-
crees

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grees of such as bee exalted on highe
and gouernoures of families, deeply
to acknowledge and confess, that the
Lord hath made them Fathers for his
trueth, Patrones to mainteine religi-
on, and lightes of godlie life for o-
thers to followe. For lik as the sunne
in the firmament giueth light to al the
regions rounde about him, and by his
bright appearing expelleth the dark-
nesse, comforteth and cheereth the
worlde: Semblably, shoulde nobili-
tie banish finne and corrupt religion,
& be a lantern of godlie life to com-
forte and shine to others, that they
micht direete their liues after their
good ensampls, as the Apostle wisheth Phillip.2.15.
the godlie to be without rebuke, in
the middest of a naughtie and crooked
generation, among whom they shoulde
shine as lightes in the worlde. For as
the Philosopher Plato faith, such
as the Heades and Rulers be, such com-
monlie bee the rest of the common
multitude. Vpon the which considera-
tion the Athenians Oratour Isocrates
wisheth all men of nobilitie, to pro-
pose their liues, as a paterne for others

Plato.

Isocrates

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to follow, knowing that the manners
of a whole towne or countrie doe re-
semble the wayes and doinges of the
higher sorte. To the like ende sayeth
*Contra Dona-
tistas.* Enagrius in the ecclesiastical histories,
that the life of a noble man shoulde be
an image of vertue, for his subiectes
to follow, that they might the sooner
bee allured to vertue and godlinessse.
Thus Sainte Augustine saith, that ru-
lers ought to serue G O D, not onely
in liuing godlie and modestlie them-
selues, but also in bringing others to
vertue and true Religion. Thus it
was saide to Arcadius the Emperour,
that godlinessse was sufficient to the sal-
uation of the noble men, without the
whiche their Pompe and outwarde
strength was nothing woorth. Where-
vpon (my verie good and vertuous
Lorde) I may conclude and define
with Sozomenus, that godlinessse or
loue of true Religion, is the greatest
honour and renowne of true nobilitie.
And therefore as Constantine saide
Theodorit.lib. sometimes to Sapor kinge of Persia, so
.Ca. 25. say I to all such of high degrees, which
feare the Lorde : like as in keping of
the

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The sacred faith, they are partakers of
the light of truthe : so in following the
light of truthe, as a guide, they at-
tain straight to the sacred faith: which
thinge may well inkinde in the lo-
ving and zealous hearts of noble men
and all others a seruent minde, to the
imbracing and spreading abrode of
true religion : And even as, Cyprian
let no day passe, without the reading
of Tertullian : nor Alexander without
the reading of Homer : nor finally,
Apelles without some line propor-
tioned: so were it meete that no degrees,
shoulde lose anie opportunitie or oc-
casione graunted to the meditation of
Christian religion : but rather being
taught by the example of the Em-
perour Constantine, would repose their
whole studie in the worde of God And
as for other things in the worlde, they
are but vanitie and vexation offpirite.
For all flesh is grasse, and all the glorie
of man is as the flowre of the fielde,
which standeth beautifull to day, but
to morow is cut downe, dried vp, and
withered. And what harme were it
then, if some good man would put all
degrees

Niceph lib. 4.
Ca. 34.

Eccle. 1.
Ila. 40.6.!

The Epistle.

degrees in minde, as the *Macedonians*
1. John. 2. 16. did *Phillip*, and say: remember man,
that thou art but mortal, and that no-
thing is in the worlde, but the luste of
the flesh, the lust of the eyes and pride
of life, & that the figure of this worlde
1. Cor. 7. 31.
2. Cor. 5. 10. vadeth fast away, that wee must also
all appeare before the tribunall seate
of God, that euerie one may render an
accompnt for that which he hath done
in the bodie, be it good or euill. Were
it not a meanes, to make euerie one
more watchefull in his office? wherein
than ought mans delight to be? surely
as the Prophete saith: Let not the wise
man glorie in his wisedome, nor the
strong man in his strength, nor the
riche man in his riches: but let him
Iere. 9. 23.
Eccle. 11. 9. 10
&c. 12. 2. that reioyceth, reioyce in this, that he
vnderstandeth and knoweth me. For
I am the Lorde, whiche shewe mercie,
iudgment, and righteousnesse in the
earth, for in these thinges I delight,
saith the Lorde. To the like purpose, is
the good & wholsome councel of the
Preacher, Reioyce (O young man) saith
he, in thy youth; and let thy hearte
cheerethc, in the dayes of thy youth,
and

The Epistles

and walke in the wayes of thine heart,
and in the sight of thine eyes, but
knowe that for all these thinges, God
wil bring thee to iudgement: therfore
take away grieve out of thine hearte,
and cause euill, to departe from thy
fleshe: for childhoode and youth are
vanitie. Remember now thy Creator
in the dayes of thy youth; whiles the
euill dayes come not, nor the yeares
approche, wherein thou shalt say, I
haue no pleasure in them. O woulde
to God that this godlie counsel might
preuaile in princelie & noble heartes,
and in elderie highe and low degree,
& especially in heades of housholdes,
which best becommeth their persona-
ges. Then would they enquire after the
Lorde, and make his trueth, their
chiefe delight, and lay a faire foundati-
on in the way of righteousnesse, than
shoulde this bee their joy and tri-
umph: To knowe the Lord to be their
G O D, and themselves to be his peo-
ple, and to haue the Testimoniie of a
good conscience. Than shoulde they
make answeare to their obedience
rightlie to the woordes of G O D; than
should

2. Cor. 12.

The Epistle.

shoulde they doe the dueties of fau-
thal and loyall subiectes, and satisfie her
Maiesties desire. Finally, than woulde
they tender the state of Churche and
common weale, and shew themselues
carefull for the saluation of Israel.

And because there is no good be-
ginnig for the accomplishing of these
things, but in the wisdome, feare, and
knowledge of the Lorde, the seede
whereof is sowne in your honoures
heart, to my great conforte and hap-
pie hope of helpe, that your honoure
will set forwarde and mainteine the
trueth of Iesus Christe in this poore
countrie, and Labirinth of ignorance
& sinne, I here most humbly commend
vnto your honoures godlie zeale, a
shorte forme of Christian Religion,
and godlie gouernement, most meete
in wel disposed families to be obser-
ued. Wherin is to be seen the summe of
Christian doctrine, faith, and godlie
prayers, moste meete for this our pre-
sent estate beseeching your good Ho-
noure, in lieu of better, to accept the
same in good parte, at my willing
bandes, recognising my selfe muche
bounden

The Epistle.

bounden vnto your Honour, with all
obedience for ever. And therefore
knowing the knowledge of true Reli-
gion, to bee the delight and comforte
of the Godlie, the light vnto theyr
pathes, the doctrine of faith vnto sal-
uation, the scepter and protection of
Gods kingdome, the marke & badge
of Gods Elect, and sauour vnto life, I
here do presēt, the summe therof vnto
your Lordship, in token of a thankefull
remembraunce of youre Honoures
courtesie towardes me, and in hope of
faourable acceptation thereof, wish-
ing no lessse vnto your Lordship, then
increase of all heauenlie graces and
perfect happiness thorow the medita-

tion of the Lord Iesus : in whom

I bid your Honour most
hartelic fare well.

*Your good Honoures most
bumble to command*
C. Shurte.

The

The Testimony of a true
faith, containing short que-
stions, very necessarie to al Fa-
milies, for the more knowledge of
God and better bringing vp of
children in his faith and
feare.

Question.



Matth. 6.33. ¶ Or somuch as our
Sauyour Christe in
the Gospell admis-
nitheth his electe,
first to seeke the
kingdome of God,
and the righteous-
nes therof, and thereto adioyneth the
promise of other blessings to ensewe:
I would gladly vnderstand, howe the
same might be performed, which hec
requireth so necessarily.

Answer.

There is no way so expedient to the
atteyning of Gods heauenly graces, as
to lay a good foundation of true Religi-
on in the feare of God. Forasmuch as
obedience to the Lawe of God, is
the

of a true Faith,

the readiest & only way to the fountaine
of all perfect happiness. And for this
cause b the godly men of all ages, have
dealed alwayes from time to time, that they
mights nourish true religion in their fa-
milies. To the ende both they, and theirs
mights be instructed better in the Laws
of God, and haue good successe in chose
thinges which they went about.

b. Deut. 6.6.
2. Sam. 6.11.
Reg. 2.3.
Act. 4.23.
Luke. 19.9.

2. Question.

Doest thou than thinke that these
householdes are disordered, and not
rightly ruled where there is no dayly
meditation of religion kept?

Answer.

Such families may rather be accoun-
ted a sinke of sinne, where the people are
carefull of worldy profite and vaines de-
lights, & careles of the worlde of God, and
true religion. And therefore they are
in this case oftentimes nearer to de-
struction.

a. 1. Sam. 3.23

Question. How doest thou order and gouern
thy house in christian religion?

Answer.

As Moses commaunded the people a. Deut. 6.6.
of Israel, to teache theyr children the

The Testimoniē

Lawe of the Lordie, that in all their faffes they might haue an epe vnto the same: so am I carefull, that my whole Familiē feare God and know his woyde by some dayly exercise, and meditation thereof. So as b they may be the better able to render a reason of their fayth. c They pray and give thankes togeather in all their doings. d They liue godlyly; soberly & righctuously. e They make reftitution to whom they haue don wrong. And finally, whatsoeuer they do, they do al to the glory of God, f and so they prosper, to God be praysle therfore.

b. 1. Pet. 3. 15.
c. Act. 4. 23.
d. Tit. 2. 12.
e. Luke. 19. 9.
f. Ios. 1. 8.

4 Question.

Well then I pray thee shew me the summe of that religion, whiche thou doest keep in thy family. For it is the dutie of a true Christian, alwayes to be readie a to render an accōut of his faith, to the end it may appeare, that he is not b ashamed of Christ and his doctrine. Let me therefore heare what thou canst say of the principal points of christiani religion.

a. 1. Pet. 3. 15.
b. Mat. 10. 32
Rom. 10. 10.

Answer.

There be thre principall parts there-
of, the first is, a to knowe God and my
selfe

a. John. 17. 3.

Sieg des Evangelischen Fests.

Take the second to the median where,
By my saluation is wrought; the third, c
What helps God with further mowish:
all unto life everlasting. To quicke 3113
and helpefull 3114 Questions ad 3113

What saist thou of the knowledge
of God? and what thin sayest thou of
the power of God? 1 Cor. 3:16

The same is of two sorts: the one is
underfall and knowne by the creation
of heauen and earth, wherin God vissed
himselfe to bee seene and knowne of
mee, as the onely fountaine of all good:
nesse, who alone b ought to bee worship:
ped. god & his eternite appeareth in
the making of the wold: his a goodness
in preseruing the same: his c prouidence
in the tokenes which are seene and felte,
whereby what pleasest his godly wyl
commeth to passe, and not by blinde for:
tune: his f wisdom in ordering of the
things created: his g rightuousnesse in
delivering the godly, and punishing the
wicked: his h mercie in patiently for:
bearing sinners, and calling them to re:
pentance: So that what may be knowne
of God, is manifest in the thinges crea:
ted, whiche uniuersal knowledge taketh

The Testimony

I. Rom. 1:10. *wherby i all excuse from the ungodly,*
k. Psal. 19.1. *which we shalpe not God aright; but to
me it is a k[ey] way to bring me to the
true worship of God. I have shewing his*

The other knowledge is speciall, and
1.John.17.3. onely proper / to the elect, whereby cho-
Iere. 31.34. roul faith poured into my heart by the ho-

I. John. 17. 3. *only proper / to the elect; whereby the*
Iere. 31. 34. *true faith poured into my heart by the ho-*
ly Ghost, I am assured that my salvation
is now secured. This the sense of God:

m.Rom.8.16. by whom I am made the child of God
through grace, and he乎 with Christ of
his kingdom; which knowledge doth lie

Luk. 10. 21. commeth of a grace, and so is given up
me, but it is restrained from the wicked.
Mat. 13. 14. because of their ^o blindness and hardness of

• Mar. 13. 3-4. Because of their **knowledge** and **negligence** of heart. on his judgment also you must set particularly to it. **Question.** What saith the knowledge

What is it thou of the knowledge
of thyself art desirous to know?
Answering as I am
I have no desire to know myself.

By creation he was made an ANGEL according to the ^z IMAGE of GOD (I meane noe any bodily shap, for God is a SPIRIT and without body) in true similitude.

Eph. 4:34. *a spirit, and without boogyn true rigourousnes and holynesse; that is to say, in all perfeccyon and happiness of hauie, which is right infirmitie and soft, but an*

Both in Englischtown, Jersey, and
Greigch, th' which happy stant, if Green
had

Sin of a trait Fakth.

had continued, both I and all his party
had been blessed for ever." (MS. B. 2. 2. 1. v. 11)

7.11 Question.

How diddest thou fail from this
grace? still dushi's mobility, thy most
soft doidie in the **affresco**, I said yd not

My fall apperech, in that a Adam
who had this blessing for me, thowzow the
intencion of the serpent brake the com-
mandement of God, in eatting of the for-
bidden fruyt, and by the same depliued
himselfe of hys former happynesse, and
broughte unto death, hell, the wrath of
God, and a multitude of miseries since the
world, as twe punishmentes for hys de-
fences. In whiche hys sinnesfull act, his
ynde, disobedience, lacke of faith, un-
thankfulness to his Creator, and lighte
creede of the Dusell, appeared. In whi-
che offence, both I and al hys offryng
are twappyd, in as muche as in him wee
all haue sinned, for hee had the blessing
gyuen to keape or loose for him and his.
Wherfore I and all others descending
of him, by him, & in him, haue fallen from
grace, and are infected with his corrup-
tions & contynued in sinne, bothe in thi
quynesse and by nature the synnes of b.Psal.5 1.9.
c.Ephe.3.3.

The Testimonie

Rom. 3. 13. Wrath, and utterly undone, without the grace and mercy of God.

8. Question.

What is mans freewill, his power, strength, wisdom, & such like vertues lost by his fall in Adam, al which hee had in the beginning.

Answer. I. Concerning mans will before his fall

the same was free, but afterward not so,

a. John. 8. 36. a but as the same is freed by grace. For

b. Psal. 14. 2. 3. b his judgement is vperfect and often deceived, his will in many thinges hin-

c. John. 3. 5. & d. 15. 4. and his strength decayed, e that of himselfe he cannot perceue the thinges

2. Cor. 1. 5. 2. which belong to the kingdome of God.

Phil. 1. 26. &c 3. So that as now to wil aright is the gife of grace, so to wil & choose aright, is the lacke of grace : And yet this will of man not regenerate, in some respect may bee

d. Eccl. 13. 9. termed free, because a man doth euill by his owne consent, and not by compulsion.

And as for other his vertues and good giftees, which he had before his fall, like as in a ruinous house there remain certaine reliques of an house, although nothing comparable to their former excellencie: so after Adams fall, man not

ge-
ges.

of a true Faith.

regenerate & hath a certaine kinde of
wisedome, carnall knowledge shewe of
religion and holines, and yet the same so
imperfect, both by his naturall corrupti-
on, & by the tyranny of the Diuell, that f
will he be regenerate and sanctified with
grace from aboue he cannot please god;
How art thou restored to grace?
gaine?

Answer.

By restauration commeth thowme e
the free mercye and fauour of God, who
after this my fall in Adam, rapsed both
him and me vp againe with the comfort-
able & promise of our Sauour, whiche by
his & death shoulde pacifie the wrath of
God, and bring mee into his fauour a-
gain: d by whose obedience I am made
righetherous: which my regeneration com-
meth thus to mee, whilist e by the prea-
ching of the Lawe, I am brought to the
feeling of my sinnes, and rapsed vp with
the comfortable promises of the Gospel,
receyued by faith. f My heart is lighte-
ned, purified and gouerned by the holye
Ghost: g my wil and minde reformed,
the Image of God renewed againe in me,

e. Esay. 29.4.

f. Cor. 1.19.

g. Rom. 8.7. and

10.3.

f. John. 3.5.

g. Rom. 8.28.

h. Rom. 8.28.

i. Rom. 8.28.

j. Rom. 8.28.

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x. Rom. 8.28.

y. Rom. 8.28.

z. Rom. 8.28.

a. Tit. 3.5.

b. Eph. 2.4.

c. Ge. 3.15. &

d. 12.2. & 22.

e. 18.

f. Rom. 3. 25.

Col. 6. 21.

g. Cor. 5. 21.

h. Rom. 5. 8.

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The Testimonic

10 Question.

Why did god regenerate thee, & not rather get himself glory, by condemning thee according to thy sinnes?

Answer.

a. Rom. 9. 10.

&c. 9. toto.

Deut. 7. 8.

Ezech. 36. 22.

John. 15. 16.

Eph. 2. 4.

Tit. 1. 9.

Tit. 3. 5.

b. Epe. 14. 5.

1. Pet. 1. 3.

John 3. 16.

Rom. 8. 29. 30.

c. Mat. 5. 16.

Rom. 6. toto.

Ephe. 2. 10.

3. Pet. 1. 10.

d. 5. Pet. 1. 3. 5.

Although the Lord might lawfully haue condemned all Adams posterite, by reason of their sinnes, yet notwithstanding some of them according to his iuste iudgements, bee leauish in thyme own corruption deare of all grace, and vessels of his wrath unto damnation: Therefore he embraceth in his great loue unto saluation, whome he accepteth in mercy wout any deserts of their owne. Of which number, my conscience doth persuad me that I am one. And therefore he hath regenerate mee, & first to declare his great loue, mercie & everlasting kindnesse towards me, whom he chose in his sonne Christ to saluation. And therefore in an happye time, bee hath called me by the preaching of his woyde, and iustified me by my ouely faith in Christes deach:

e. Secondly, that I beeing thus borne anewe, maye bringe foorth the frutes of rightmonysesse to gloriifie him withall. f. Thirdly, that at the end of my regeneration

of a true Faith.

tion is life everlasting : so at the Lordes good time, I may receive the same among his Saints.

11 Question:

Shewe mee what bee the meades
wherby thy saluation is wrought.

Antwerp.

The ordinary means commonly are
two, that is to say, the word of God
and faith. a. Luk. 24.47-
Rom. 10. 17.

12 Question.

What is the word of God?

Answer.

It is those Canonical structures written by the spirit of God, & committed to man both in the old and new Testament, wherein are contained all things necessary to our salvation, according to the which, the Lord will have all his religion measured, without either adding or diminishing. a. 2. Tim. 3. 16
2. Pet. 1. 21.
b. Deut. 28. 52.
12. 32. 11. 33.
Gal. 1. 8.
Luke 16. 19.
c. 10. C. 2. 6

13 Question.

How canst thou know the true religion, in so many sundry opinions of the same, as be in the world?

Answers.

First, I trie the religion taught me
by the woordes of God, and by his spirite

The Testimanic

John. 5. 39.
b. I. Joh. 4. I. 2.

given me to understande the same. Socondly, & I knowe this spirite to bee a right spirite, because it confesseth Christ to be come in the fleshe, that is to say, ascribeth the whole worke of my saluation to hym, and to no other thing. Thirdly, I expounde one place of Scripture, as it is not contrary to another. And thus I tell the truth, & making the worke of God to judge and determine what I ought to follow.

d. John. I. 2. 4. 8

• T. P. + C. H. L. S.

• V. 4. 0. 1. M. R.

14 Question.

What is the cause Why the word of God is preached to many, and yet taketh place but in few?

Answer.

a. Ro. 10. 16.
&c. II. 7.

The causes are many, **a** first mannes owne disobedience and contempe of the worke, through want of faith.

b. 2. Cor. 4. 4.

b Secondly the malice of Satan, who blindech and hardneth the heartes of the unfaithfull, that they should not see and beleue the truth.

c. 2. The. 2. 11
Rom. I. 14.
Apoc. I. 3. 8. &c
14. 9.

c Thirdly, the iust iudgement of god: **T**o whom, because they refuse to receiue and beleue the truth, doth give them vp into a reprobate minde, and sendeth strong delusion among them, that as they doe delight

of a true Faith.

delight in lyes and m^r unrightuousnesse,
So the same may be their destruction.

Question.

How is the woerde of God deni-
ded?

Answer. Not

What is the Law and the Gospel.

Question.

What is the Law?

Answer.

It is the ten commaundementes of
god, requiring of every one a most pure,
perfect, and perpetuall obedience, b pro-
mising salvation to them which fulfil the
same, threatening death and damnation
to the transgressors thereof.

Question.

Rehearse the same to me?

Answer.

1. Thou shal haue none other gods a. Exod. 20.
but me. b. Deut. 27.16
c. Levit. 18.5.
d. Rom. 10.5.
e. Mat. 19.17.

2. Thou shal not make to thy selfe
any grauen image, nor the likenesse of
any thing that is in heauen above, or in
the earth beneath, or in the waters vnder
the earth: thou shal not bowe downe to
them nor worship them, for I the Lord
thy God am a zealous God, and visite
the

The Testimonic

the iniquities of the fathers vpon the chil-
dren unto the third and fourth generati-
on of them that hate me; and shew me-
ry unto thousands in them that love me,
and keepe my commandements.

3 Thou shalt not take the name of
the Lord thy God in vaine, for the Lord
will not hold him giles, that taketh his
name in vaine,

4 Remember that thou keepe holpe
the Sabbath day in six dapes shall thou
labour and doe all that thou hast to do,
but the seuengh day is the Sabbath of the
Lord thy god, in it thou shalt do no man-
ner of worke, thoa and thy sonne, and thy
daughter, thy man seruante, and thy maide
seruaunt, thy cattell, and the straunger
within thy gates: for in six dapes the
Lord made heauen and earth, the Sea &
all that in them is, and rested the seuengh
day, wherefore the Lord blessed the se-
uengh day and hallowed it.

5 Honour thy father and thy mother
that thy dapes may be long in the lande,
which the Lord thy God giveth thee.

6 Thou shalt not kill.

7 Thou shalt not commit adultrie.

8 Thou shalt not steals;

9 Thou

of a true Faith.

9 Thou shalt not bear false witness
against thy neighbour.

10 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ore, nor his ass, nor any thing that is his.

18 Question.

What saiest thou of the first commandement?

Answer.

The Lorde therin requireth a true
obedience to his woerde, the feare and
loue of his name, b a sure faith and trust
in his promises, c the rigthe iuocation
vpon his name, with thanksgiving
for his benefites, whereby his true wo,
shippe may be knowne aright; which
thinges as hee doth command, so doeth
he forbidde d all manner of superstition
and idolatrie, e the contempe and denial
of his woerde, f the lacke of feare, faith
and loue towardes him, g calling vpon
other creatures; and finally, whatsoeuer
polluteth his seruice, or our consciences
in whose presence all our doings doe app
peare.

19 Question.

What

a. 1. Sa. 15. 22.
Deut. 10. 12. 1.

b. Job. 3. 15. 16.

c. Psal. 50. 15.
and 23.

d. Deut. 4. 15.

e. 2. Thes. 1. 8.
2. Tim. 4. 4.

f. Rom. 3. 18.
Iacob. 2. 14.

g. Apoc. 13. 16.
Re. 19. 10. 22. 9.

The Tenthonie

What sayest thou of the seconde?
Thou shalt not make, &c.

Answer.

God doth therin declare how he will
be worshipped. For seeing that is true
Worship is worke or service econtra-
dicted in his woord, proceeding of fayth,
and tending too his glory: as hee is a
spirit, so he will be worshipped in spirit
and truthe, without c any mistresse of
Idolatrie or superstition. And therefore

a. Deut. 6. 13.
Rom. 14. 23.
Mat. 5. 16.

b. John. 4. 24.

c. Leuit. 18. 3.

d. Deut. 7. 25. &

12. 2. & 14. 3.

e. Deut. 4. 15.

Esay. 46. 18.

f. Exod. 34. 24.

Psal. 97. 7. 1d

g. 1. Cor. 10. 13.

h. 2. Cor. 10. 19.

i. 3. Cor. 10. 20.

j. 4. Cor. 10. 21.

k. 1. Cor. 10. 22.

l. 2. Cor. 10. 23.

m. 3. Cor. 10. 24.

n. 4. Cor. 10. 25.

o. 5. Cor. 10. 26.

p. 6. Cor. 10. 27.

q. 7. Cor. 10. 28.

r. 8. Cor. 10. 29.

s. 9. Cor. 10. 30.

t. 10. Cor. 10. 31.

u. 11. Cor. 10. 32.

v. 12. Cor. 10. 33.

w. 13. Cor. 10. 34.

x. 14. Cor. 10. 35.

y. 15. Cor. 10. 36.

z. 16. Cor. 10. 37.

aa. 17. Cor. 10. 38.

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uu. 23

of a true Faith.

20 Question.

What is commanded in the third?
Thou shalt not take, &c.

Answer.

Herein the Lord commandeth a reverend vse of his name, a truly to swear
and certifie the truth, not b only in truch,
judgement, and righteousnesse, but also
for necessaries sake, especially when the
glorie of God and the salvation of our
brethren is sought: requiring also here
in a faithfull zeale and loue towardes
his worde and Sacraments, and what
soever e may set sooth his glori, forbi
ding f the indiscreete and vnreverende
vse of his name in bathe and vnholous
things, all rash othes, all gothes made
for fauour, lucre, and feare, rather then
for tryall of truch, all b pernicle, al othes
made by Sainces, Idols, meate or other
creatures, & al coniurations, doxteries,
Charmings, soothsayings, witchcraft,
cursing & banning, m al false doctrines,
and corruptions of true religton, & what
soever n causeth the name of God to be
euill spoken of.

a. Deut. 6. 13. b. Iere. 4. 1. 3. c. Iosu. 1. 1. 23. d. Deut. 6. 5. e. Act. 2. 42. f. I. Cor. 10. g. Psal. 15. h. L. ouis. 1. 2. i. Deut. 5. 10. l. Jere. 5. 17. k. Deut. 18. 10. l. Ephe. 4. 31. m. Ro. 16. 17. n. Apoc. 14. 19. o. Rom. 2. 24.

31 Question.

Showe

The Testimoni.

Shew me the meaninge of the
fourth. Remember that thou keepe
holie the Sabbath day, &c.

Answer.

- a. Exod. 31.13
Heb. 4.9.11
b. Mat. 4.39
Psalm. 95.
Mark. 8.35.
c. Col. 3.16.
d. Act. 20.7.
e. Philip. 4.6.
f. 1. Cor. 16.1
g. Heb. 7.33.
h. 2. Chron. 28.
i. Gal. 4.10.
h. Rom. 10.13.
26.1.19.17.
i. 1.2.27.17.
j. 1.8.1.25.17.
k. 1.3.4.26.17.
l. 1.1.0.1.25.17.
m. 1.1.4.1.26.17.
n. 1.1.2.1.26.17.
- The Lord commaundeth herein a the
ceasing from bodily labours and sinnes,
and b to meet together in his true feare
and loue, to beare, learn, and confesse his
woorde, and c to instruct one another in
the same, d to communicate at his Sa-
craments, to e render thanks for his be-
nefices, to f distribute unto the necessarie
of the poore, g and to meditate our spiri-
tuall rest, which shall bee after this life:
for bidding likewise h the contempt of
Ecclesiasticall meetinges, bys woordes;
and Sacraments, the i superstitious ob-
seruance of dayes and times, the follow-
ing of k pastunes, camping, dauncing,
banqueting, and other ouwarde plea-
sures, without meditation of heauenly
thinges.

Question.

Is there any reason why the Lorde
beginnes rather at thine obedience
and dutie towarde himselfe, then at
thy dutie towards thy neighbour?

Answer.

Answer

Pea

of a true Faith.

Verily, — for all my well doing to
wardes men, must beginne at mine obedi-
ence and religion towards God. For
though I shoulde liue never so ciuilly &
religiously before men, and doe never so
many good works: yet were it / impossible
that I shoulde please God thereby,
except my monkies shoulde proclaime and
spring of a pure faith in Christe, by wh^m
I am reconciled too the facher, and for
whose sake my monkies doe please God.
And for this cause must every wise man
happily first lay this foundation, that he
know God aright and be of a sound reli-
gion and sincere faith.

a. Deut. 6.5.

b. Rom. 14.23
Hebr. 11.6.

c. 1 Cor. 10.13

d. Rom. 14.23

e. 1 Cor. 10.13

f. Rom. 14.23

g. Rom. 14.23

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The Testimonic

as they obey his woode, from whence
d.Dan. 3.18. when they decline, & they are no longer
Act. 4.19. to be obeyed, forbidding also all disobedience
e.Leuit. 20.9. and ingratitude of children towards
f.Nu. 16. toto. their parents, & all contumie and
g.Sa. 15. &c 17. rebellion of subjects against their
Exod. 22.28. gaistrelas, also g to blasphemie them, and
h.1.Rc. 14.16. to obey the in matters contrary to the
truth. 24. *Question proposed unto him.*
What canst thou say of the first,
Thou shalt not kill? *Answered unto him.*
a.Math. 5.23. God in this commandeth a taichfull
John 13.34. loue, mercy, kindness, compassion, reconciliacion,
Rom. 13.8. and mutually imbracing one another in peace, as well of our enemies
Ephc.4.2.31. as of those which loue us; forbidding &
b.Galat. 5.20. all unlawfull murder & quarelling outwardly, all fained loue, unmercifulnesse,
Ephe.4.31. hatred, malice, anger, reynoches, taunts,
c.Cor. 3.1. flaundering, murmurings, contentions,
and 10.10. desire of revengeance, and whosoever is
Rom. 13.8.9. repugnante to christian loue. *Answered unto him.*
d.John.3.10. 25. *Question proposed unto him.*
Proceed to the seventh, Thou shall not commit adultery, *Answered unto him.*

of a true Paish.

The Lorde commanndeth not vnielie

a perfect chastite both in soule and body a. 1. Cor. 6. 16
whether it bee in mariage or in singlē 1. Thes. 4. 4.
life, that all our partes may bee sanctified
vnto him: but also hee forbiddeth b. all
maner of adulterie and fornication, c. the
restraining of lawfull marriage in anye
calling, and the rash abowting of singlē
liffe, d. unlawfull lustis, e. light behavour
and unseemely adorning of the hodie, f.
flichie talkē and idle pastimes, drunken-
nes, ministrals, dauncing, and what he-
sdes tendeth to impurite and lecherous
lustis, all, and whist, stryng, and
shryng. *Question* vns. 1401.12.

Declare the eight; Thou shalt not
steale.

2011.12.1. *Answer*: folij 117

Hercin God commanndeth a righte-
ousnesse and truse dealing in euery cal-
lynge, and that euery man bee contente
with his owne space, giuing to euery one
what of right hee ought to haue: forbid-
ding also b. all robbing and falshooде, c.
covetousnesse, usurie, oppression, bying
and sellyng wych false measures, d. idle
bying, e. vnhonest wastinge of goodis
or substance, and what els doeth sauourc.

- b. Galat. 5. 22
Apo. 21. 8.
c. 1. Tim. 4. 3.
Eccl. 5. 53. 2.
d. Mat. 5. 23.
Rōm. 9. 12. 8.
7. 7.
e. Eday. 13. 16.
1. Tim. 2. 9.
1. Pet. 3. 5.
f. Ephes. 4. 29.
and 54.
Collos. 4. 6. 7.
Gal. 5. 20. 21.

The Testimonic
of deceite, the same is stealing.

27 Question.

Shew me the sense and meaning of
the ninth? Thou shalt not bear false
witness, &c.

Answer.

a. Ephes. 4. 25

Esay. 33. 15

b. Deut. 1. 66.

Esay. 10. 15.

c. Deut. 19. 16

Ephes. 4. 15.

v. Co. 13, toto

God commaundeth herein, in couer
and iudgement, and in all our wrodes and
covenants, that truth may florish, & save
our neighbours harmelesse, & forhindring
wryng iudgement, or any respect of per
sons therin, & making of wicked lawes
and decrees, also & false witness, and ly
ing tales, flatterie, suspicions, false accu
sations, and whatsoeuer impayzeth the
good name of our brethren.

28 Question.

What sayest thou of the last, Thou
shalt not couet, &c.

Answer.

a. Deut. 6. 5.

Mat. 22. 37.

Luk. 10. 27.

b. Gen. 6. 5.

Math. 5. 23.

Rom. 6. 12.

In thy selfe the Lord commaundeth
the whole heare to be possessed with loue
that whatsoeuer in I doth wish or desire,
may bee free from lust and corrupte af
fections, and serue to the glory of God,
and profitte of his neighbours, forbid
ding hereby & all wicked thoughts and
unlawful desires both of soule and body,
although

of a true Faith.

although our consent be not thereto; c al c. Ephes. 2. 34.
corruption of originall sinne by Adam,
all lacke of grace, and whatsoever want
tech of the integracie & perfection wher-
in thair was made. By al which yee eeps
it may appeare, that d. nothing but true
righteousnesse and innocency can please
God. d. Tob. 15. 14.
Deut. 27. 26.
Leuit. 18. 5.
Luke. 17. 10.

29 Question.

By this I vnderstand, that thou art
not able of thy selfe, & because of thy
sinnes to fulfil these lawes: why ther-
fore did God commaund that, which
thou canst not doe?

Answer.

First, hereby hee declareth howe that
bys image in mee & is corrupted wylh
sin, for nothing is heere required, which
I could not haue done before my fall in
Adam.

a. Ephes. 4. 23.
24.

Secondly, b here is nothing comman-
ded which I am noe bound to doe.

b. Deu. 27. 26.

Thirdly, c hee doth not respect what
I of my selfe can do, but what his iustice
doth require. Last of all, it setteth sooply
the d wrath of God, and bringeth mee to
the feeling of my sinnes.

c. Deut. 6. 25.

d. Rom. 4. 15.
and 7. 7.

30 Question.

C 3

Why

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Why God is merciful to thousands
& wil not surely punishe sin so sharply, as thou thinkest.

Answer.

- a. Exod. 20. 6. & God in deede is mercifull to them
that loue him, and truly repente, but hee
b. Psalme. 7. 6. is a & just Judge, and a God of venge-
and 11. 7. ance, to punish the wickednesse of the un-
Deut. 32. 35. godly, whiche breake his commaunde-
ments.

31 Question.
By this I gather that many are in a wofull case.

Answer.

- Concerning the wicked, which bee
voide of faith and of the mercy of God,
a the curse of the Lawe hangeth vpon
them: But touching the elect, of which
company I am perswaded that I am one, &
b. John. 3. 16. Jesus Christ the sonne of God in my
2. Cor. 5. 21. owne nature hath suffered, to deliuer me
Rom. 3. 25. from sinne, and the punishments therof,
and hath brought me into fauour of god
againe, of whiche benefite I lay holdee
c. Rom. 1. 16. with a true faith, & whiche commeth by
Act. 15. 11. the preaching of the Gospel.

d. Rom. 10. 17. 32 Question.
What is the Gospell?

of a true Faith.

Ques. 31. *Answers* to your Ques.

a. It is the doctrine of faith, & containing the promises of God unto salvation
c to all which truly repent, and lay hold
of Christ's merites, by a sure trust in the
same.

a. Rom. 10. 8.
b. Mat. 11. 28.
John. 5. 24.
c. Luk. 24. 47
John. 3. 15. &
6. 47.

Ques. 32. *Question.*
Why callest thou the Gospell the
doctrine of faith.

Answer. First; because a faith commeth, and is
nourished by the preaching of the gospel:
Secondly, & because the promises ther
of must be received only by faith.

a. Rom. 10. 17
b. John. 3. 16.

Ques. 33. *Question.*
What do the promises of the Gos
pel meane?

Answer.

First, they teach me that the Lawe of
God is fulfilled for me by Christ, by whom
I haue my sinnes forgiuen, and with whose
wholes rightuousesse I am clothed, and
may now boldly stand before the iudg
ment seate of God.

a. Rom. 5. 19.
Ephes. 3. 13.
Galat. 3. 13.
b. 1. Cor. 1. 30.
2. Cor. 3. 21.

Secondly, that my salvation cometh
ouly of the free mercie of God, without
my merites or good deedes.

c. Rom. 3. 24.
& 4. 5. 16.

Thirdly, although they be offered to

d. Mat. 5. 2. 14.

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all, yet they take effect in none to salvation, but only in the elect, whose heartes God lightenech with faith.

35 Question.

Shew me what faith is.

Answer.

a. James. 2.14.
Act. 8.13.

b. John. 17.3.

c. Ephes. 3.17.
d. Ro. 6.20.

There is a kinde of faith, called *a* dead faith, beleeving the worde of God to be true, and all things therein contyned, and goeth no further : but the true fayth is *b* the sure knowledge of the fatherly good wil and mercy of God shewed towards man in Christ, *c* and a sure trust in the same, whiche *d* in due time bringeth forth the frutes of good living.

36 Question.

What doest thou learne thereby?

Answer.

a. Rom. 8.16. First I learne to know God, who is made my father by Christe through adoption and grace.

b. Galat. 9.30.

2 Secondly, *b* I applie to my self by this my faith, al the merites of Christ as fully, as if I had done the same my selfe.

c. Rom. 4.19.

Hebr. 4.16. &c

3. *c* I haue a sure fast in his merites and mercy, and boldnes to offer vp my prayers too God the Father by him.

of a true Faith.

4 Last of all I know his promises too
d be fatchfull and trae, and that hee will d, Heb. 11.1;
perfourm them, whē it pleasech his god-
ly wisdom.

37 Question.

Whence commeth faith?

Answer.

It is the gyft a of God, wrought in
my heart by the preaching of the gospel, a. Mat. 11.35.
and by the holy Ghost. 27. & 13. 11.

38 Question.

What is the summe of faith?

Answer.

I beleue in God the father almighty,
maker of heauen & earth, & in Iesas
Christ his only sonne our Lorde, whiche
was conceitured by the holy Ghost, borne
of the virgin Mary, suffered vnder Pon-
tius Pilate, was crucified, dead, and bu-
ried, he descended into hel, & rose againe
the third day from the dead, hee ascended
into heauen, & sitteth on the right hande
of God the father almighty: frō thence
he shal come to iudge the quick & þ deare.
I beleue in the holy Ghost: the holy ca-
tholike Church, the communion of saints.
the forgiuenesse of sinnes, the resurrecti-
on of the body & the life everlasting.

39 Question.

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39 Question.

What art thou taught hereby?

Answerē.

I First, what to beleue of God my father and creator:

2 Secondly, of Christ my redeemer:

3 Thirdly, of the holy ghost my sanctifier. Last of all, concerning the churche of God.

a. John. 4. 24.

b. Rom. 16. 16

c. Sam. 45. 5.

d. 6. 7.

e. Rom. 3. 4.

f. Psal. 139. 7.

g. 3. 9.

h. Psalm. 119. 137.

i. Matt. 19. 17.

j. Psalm. 11. 7.

k. Exod. 34. 6.

l. Gen. 1. 1.

m. John. 1. 1.

n. Prover. 8. 23

o. Heb. 1. 3.

p. Apo. 1. 8.

q. John. 1. 14.

r. Galat. 4. 4.

s. John. 14. 16

t. 26.

u. Math. 3. 16.

v. 27.

w. Deut. 4. 6.

x. John. 1. 1. &c

y. 5. 18. 21.

z. John. 5. 7.

40 Question.

What canst thou say of God?

Answerē.

God is a spiritual nature, b everlast-
ing, c almighty, d infinite, e true, f good,
g righteous, and mercifull, h who hath
made the world, and i hath begotten the
sonne of himselfe from everlasting.

The Sonne is the l wisdom & image
of the father, begotten of the father, very
God of very God, m who, in his time ap-
pointed, became man.

The holy Ghost is n the power and
virtue proceeding frō them boch, whiche
three, although they be o distinct in per-
sons, yet are they p equal & alone in god-
head, eternitie dignitie, and power.

41 Question.

What sayest thou of the first parte
of

of a true Faith.

of this faith? *Answer.*

I beleue, that God is not only the naturall father of hys sonne Christe, but also þ he is by grace my father, by whose wisedome as heauen and earth, and all things therin contained, were made, so the same by his þ power is governed and preserued.

a. Mat. 3. 17.

Rom. 8. 16.

b. Psalm. 145.

15. Heb. 1. 3.

Mat. 10. 28.

42. *Question.*

What thinkest thou of the second?

Answer.

I beleue that a the sonne of God became man, in all thinges like unto mee, onely sinne excepted, and in my nature wrought what was needfull to my salvation, wherefore he is named Iesus, that is a Saviour.

a. Heb. 5. 15.

b. Mat. 1. 21.

Act. 4. 12.

43. *Question.*

How is thy saluation wrought.

Answer.

This word Christ, teacheth the same, for first it signifieth him to bee a king and to have purchased to himselfe a by hys blood, the Spirituall kingdome of hys Church, þ all the enemies thereto conquered. Which kingdome nowe hee gouerneth a by his wold, and by his spirite

a. Act. 20. 28.

Luke. 1. 33.

b. John. 8.

1. John. 5.

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e. Ephe. 1. 13. rit, whereby he reigneth in my heart, and
i. Cor. 6. 19.] in the heartes of the elect.

d. He. 5. 5. 6. 7. Secondly, it teacheth that he was a
Priest to offer vp himselfe once for all, a
sweet sacrifice, to take away my sinnes.
and to be a mediatour, by whom, and in
whose name I may offer vp my prayers
to God my heauenly fater, and through
him be heard.

f. Act. 3. 21.
g. Mat. 17. 5.

h. Mar. 14. 10.
& 15. 15. 24.
John. 19. 38.

i. Esay. 53. 4.
Col. 1. 2. 20.
k. Mat. 17. 46.

l. Rom. 5. 19.
Col. 2. 14.
n. John. 3. 18.
Apor. 20. 14.

Thirdly, it putteth me in minde that
he was f a Prophete, sent to preache the
wil of his heauenly fater, whom g alone
I must heare and obey, as my Lord: who
beeing thus appointed of hys fater, h
was betrayed of Judas, condemned by
Pilat, crucified by the Jewes, buried
by Joseph Aromachia and Nicodemus,
suffered i in hys bodie, not onely the pu-
nishmentes due too my bodye, vnt also k
in his soule, the punishmentes due to my
soule, that was the very tormentes of hell
and death, and separation from God, / by
whose deach my obedience is wrought,
the malediction of Gods Lambe cancel-
led, the Dwell, and his power subdued,
the wrath of God appeased, and I set in
his fauour againe. And thus is the deach
of Christ, the onely and full ransom for
my

of a true Faith.

my sinnes, by vertue whereof, sinne also
dyeth and is killed in me.

44 Question.

It is very needfull to keep this ex-
cellent benefite alwayes in mind: tell
me therefore, how canst thou meditate
the same aright.

Answer.

First. I consider, howe great the
wrath of God was toward me my sinnes,
which could bee appeased with nothing,
but onelie with the deare bloodshedding
of his sonne: and therby, I begin to hate
and eschew sinne euermore.

a. Isa. 53.10.
Rom. 4.25.
Galat. 3.13.
Ephe. 2.14.

Secondly, where I do behold all the
great loue of GOD, which spared not
his sonne for my sake, and likewise the
great loue of his sonne, that vouchsafed
to do so much for me.

b. John. 3.16.
& 10.17
John. 4.10.

Thirdly, I apply & appjoyntate the
same unto my selfe, whatsoeuer Jesus
Christ herein hath done: for I am fullie
assured, that he did it for me.

c. Gallat. 2.26

45 Question.

What sayest thou of his resurrecti-
on?

Answer.

As he died for my sinnes, so herose an
Gala 5

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b. I. John. 3. 8. Gaine for thy justification, having gotten the victory over sinne, death, hel, and damnation; & giveth me power through his spirite, to rise vnto newnesse of life, assuring me, that my bodily death shalbe no destruction, but that I shall rise again at the last day, to life everlastinge.

46 Question.

Shew thy mind of his creation,
and unto me answer as I have said.

He ascended with his body into heaven, where he remaineth, having all power given him of his father; but with his spirit he is present with his people by which his ascension, he hath taken possession for me in heaven; where he also continueth a mediator to make intercession for me to his father: and finally teacheth me to set mine affection upon heavenly things.

Auswerte.

I believe, that he which is my saviour
shall come to cleare me and al his elect
in iudgemente, and so condemne the wic-
hed, which in their life time rebuffed him,

of a true Faith.

to follow their pleasures.

48th Question.

VVhat saiest thou of the holy ghost?

Answer.

I believe that he is the spirit of sanctification, & given to lighten my mind, and to lead me into all truth, he is the earnest of mine inheritance in heaven, the seal & imphit God's promises in my heart, the fountaine of grace, and the water which purgeth me from mine iniquitatem, and maketh me to die to sinne, and to be hylpe unto God.

49th Question.

Showe thy minde concerning the Church.

The Church is the Societie of all faithful people whom God in Christ hath chosen to salvation before the world was made, of which number I believe that I am one.

50th Question.

What is there no salvacio without the Church? *Answer.* I know to do. *Answer.* No, for as the branch, except it abide in the Vine, cannot bring forth fruit,

- a. 1. Cor. 6. 18
- b. 2. Cor. 4. 6.
- c. John. 16. 13.
- d. 2. Cor. 1. 22
- e. Ephes. 1. 13.
- f. John. 7. 36.
- g. Esay. 55. 1.
- h. Ro. 8. 10. 18.
- i. 1. Cor. 1. 10.
- j. 1. Cor. 1. 10.
- k. 1. Cor. 1. 10.
- l. 1. Cor. 1. 10.
- m. 1. Cor. 1. 10.
- n. 1. Cor. 1. 10.
- o. 1. Cor. 1. 10.
- p. 1. Cor. 1. 10.
- q. 1. Cor. 1. 10.
- r. 1. Cor. 1. 10.
- s. 1. Cor. 1. 10.
- t. 1. Cor. 1. 10.
- u. 1. Cor. 1. 10.
- v. 1. Cor. 1. 10.
- w. 1. Cor. 1. 10.
- x. 1. Cor. 1. 10.
- y. 1. Cor. 1. 10.
- z. 1. Cor. 1. 10.

a. Rom. 8. 29.
b. Ephes. 1. 4. 19.
c. 1. Cor. 1. 10.
d. 1. Cor. 5. 5.

e. 1. Cor. 1. 10.

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buc dieth and withereth, and so is castinge
to the fire: euens so except a man be graf-
fed into the body of Christ, which is the
church & therein conuinced, he cannot be
saued. And therefore noe euangelio
shall saue the professor therof, but onely
the truuch of Iesus Christ. *ad 1. Ques.*

What be the inarkes therof? *ad 2.*

- Answe.* The sincere monyng of God, & the
right administration of the sacraments,
and ecclesiastical discipline. *ad 3.* *Ques.*
a. John. 8. 47. *Answe.* The sincere monyng of God, & the
right administration of the sacraments,
b. Mat. 28. 19. *Answe.* The sincere monyng of God, & the
right administration of the sacraments,
c. Mat. 12. 17. *Answe.* The sincere monyng of God, & the
d. Cor. 5. 1. *Answe.* The sincere monyng of God, & the

Why is the church called holy? *ad 4.*

Answe. *Churc.*

Because God will have his people to
live a holly soberly, and righteously in
this worlde, & not be too greeuous the holy
ghost by any sacramentes, by whō they be
sanctified, & by whom whilst they suffer
themselues to be led, they can neare
in matter of faich and saluation. *ad 5.*

Ques. *ad 6.*

I pray thee herein by this way, what
thinkest thou of the church of Rome
whose doctrine hath beeene received
many yeere, hath she errēd, and been
deceived

of a true Faith.

deceived.

Answer. The Church of Rome in her beginnyng and long after the Apostles time, was a true Churche, and so long as shee followed the worke of God, and suffered her selfe to be guiede with his spirit, shee was free from error in matters of faith. But when she began to abounde in wealth, she forgat her former husband Christ Jesus, and committed fornication with strange Gods, leaving the doctrine of Christ and his religion, and deuising a new worship of her owne, wherewithal according to the iudgement of God, she worshipped a long time, and therewithall polluted and made drunken the most part of the worlde, whilless so many embrayed her lawes and religion, yea, even all those which were not chosen to salvation, and sealed by the spirit of faith. And of this her departing from the faith, sprang chas great darkenesse, and ignorance of true religion in these latet dayes.

54. Question.

What meaneth the communion of Saints? *Answer.* It is the uniting of all

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Answere.

- a. Rom. 12.5. It signifieth a yfelowship whiche al the
a. Cor. 12.12. elect haue one with another, & communi-
b. 1. Pet. 4.10. nating according to the measure of
Galat. 6.2. faith, all spりtual graces amongst them
a. Eph. 4.3. selues, & and the studing to keep the b-
d. 1. Cor. 13.13. onie of the spirite in the bond of peace.

Question.

What beleuest thou of the forgiue-
nesse of sinnes?

- a. Rom. 5.8.19. First, I beleue that before my sinnes
Ephe. 2.1.2. he forgiuen me, there is nothing in me
1. Cor. 6.1.3. but meere wickednes. Secondly, I be-
leue that all my sinnes, & the punishment
thereof be taken away & by Christis deach
b. Pet. 2.4. Jdg. 5. and I made partaker of his righteous-
Ezay. 50.3.5. nesse. Thirdly, I beleue & that faith al-
1. Cor. 1.30. lone, without any woxhiness of my self,
2. Cor. 5.21. doth make me partaker of these graces,
a. Rom. 3.25. and this my righteousness before God.

Question.

What sayest thou of the rest, the re-
surrection of the body, and life euer-
lasting?

Answere.

- E. Ezek. 32. 27. I beleue when this life is ended, that
Apo. 14.13. my soule shall goe to God, and my hu-
die

of a true Faith.

die eddorest in the earth till the last day,
whē they shal both Ioyne together again
b incorruptible, and remayne with God 53.
for ever in the kingdome of heauen,

Luke. 16.22

Phillip. 1.23

b. 1. Cor. 15.4

57 Question.

How knowest thou that thou hast
such a faith as this?

Answer.

First, I know the same is by the testi-
monie of the holy Ghost, which assurēth
my conscience, that I am the childe of
God, and whiche maketh me cry, Abba,
father, ful and perfect assurance ther-
of. Secondly, I knowe b. by the workes
and frutes of faith, which Jesus Christ
being unitēd and toynd unto mee, doth
gett forth in me, by the vertue of his spir-
it, killing my corrupt and sinfull nature,
and quickening me to righþousnesse of
life.

a. Rom. 8.16

b. Ro. 8.9.10

Gal. 2.20

Rom. 6:10

58. Question.

Than can not such a faith as this be
fruitelesse, and without good works.

Answer.

No, but good works do follow faith
as the testimonies and frutes of my
thankfulness to God, wherē my faith
is knowne, and appreued of menne;

a. Matthe. 15.1

Jam. 2.24.25

b. Pet. 1.13.14

b. Galat. 6.1

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wherefore it is called a faith, which may
keth by lone

59. Question.

What workes inust thou doe?

Answer.

- a. Mat. 19. 17.
18.
b. 1. Co. 1. 8.
Ephe. 2. 10.
c. 1. Pet. 1. 16.
d. Ro. 6. 10.
Tit. 2. 14
e. Colos. 2. 12
f. Math. 5. 16.
g. 1. Pe. 3. 12.
g. 2. Pet. 1. 10,

Such haue he commaunded mee in the
a lawe of God, b which as they come of
grace giuen mee, & not of mine own p-
way, so must they needs be done: for first
c God hath so commaunded. Secondly,
his d benefites binde me thereto. Third-
ly, e say baptisme doth teach me to die vnto
to sin, & live vnto rightuousnes. Fourth-
ly, f I must gloriifie God by my weldo-
ing. Last of all, g I must make strong
my faith and election, & learne to avoid
the wrath of God.

Question.

What reward haue thou for
thy good deedes?

Answer.

- a. Rom. 14. 23
Heb. 11. 6.
John. 3. 36.

- b. Ayo. 7. 14.
Mark. 25. 40.
Luke. 1. 7. 10.
g. Cor. 15. 5.

The workes, whiche I doe before I
be iustified before God in Christ, a can
not please him, because they be don with-
out faith. The workes which follow my
regeneration, b doe please G O D, not
because of any woorchinesse of myne in
them, but God accepteth them, because

of a true Faith.

of my faith in Christe through whiche they
are not done in bathe, so that thereward
which is giuen unto them, commiseth one.

By vs the free mercy and fauour of God c. A po. 22.
whilst he rewardeth nearely deserts, but
prawncer his gifte of grace in me.

as in the next chapter Question, Chapter 11. v. 1. 2. mo. b.
v. 1. 2. mo. A. v. 1. 2. mo. A.

But the scripture maketh mention
often of reward to good workes.

Answered And so to proue
this is true is that my laboure is not in

want in the Lord, yet my good workes
are not such, that of themselves they can
deserve any such thing.

For there bee
three thinges required vpon the nature of
mannes first, that the good workes be
mans owne, for he to sellaw and repay
againe the same which he had lent him,

what reward can he haue. But as b. Cor.
11. mans good workes, they be not his own,
but the gifts of God lent him to vse & he

himselfe Gods instruments occupie the
same.

Secondly, it is required that a manne
do the works of his owne accord, with-
oute conseruite, or respects of menne, for he
that is bounde to the lawe, know wel
pitie of merite, for her doeth but what

a. Cor. 15. 5. b.
Luke. 17. 10.

b. 1. Cor. 4. 7.
Ephes. 2. 10.
Luke. 16. 1. &
19. 13.

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of Justice be ought to be. But in fact
Psal. 115.1. **ever the righteous do, it is of Justice, for**
Rom. 8.12.

.12.03A. 2

Thirdly, to the nature of deserving, it is required, that there be a just proportion betwene the thing given, and the thing received; but none of mans works are comparable to everlasting life. And therfore I confess, that I cano[n] deserve any thing of the kingdom of heau[n]e by mine owne works, for the reward which god giueth unto my workes, is the freengifte of grace, giuen to me only for my say[n]ds sake in Christ, in whom my works please God. Wherefore if man be never so ver-soung in the sight of the worlde and have never so say[n]e a shewe of good deedes, & not being grased by faith on Jesus Christ, they are altogether unfruitfull and vaine.

63rd Question.

With what helpes doth God further thee to saluation?

Q. 3. Thef. 3. 3. *Answer.* Besides that the wyrde of God, & doulb
3 helpe to uphold my faith, the sacramentis
and prayer are also helpe to me, for by
them the Lord helpech mine infirmitie,

ofartive Faith.

63 *Question.* **What outward signes representinge to me
spirituall grates.** **Answer.** **Scripturē**

b. Mat. 28.19.
I. Cor. 11.23.
Genes. 11.17.

63 *Question.* **Doth Sacramentas serue thet to
any other purposē than to rememb're
and thank God? **Answer.** **Scripturē****

a. Exo. 12.11.
11.13.
Mat. 26.26.
I. Cor. 11.23.
26.
I. Cor. 10.17

64 *Question.* **What Sacramentas make ou
open profession thereof?** **Answer.** **Scripturē**

b. Mar. 8.38.
Lu. 14.18.24

64 *Question.* **What is a Sacrament?** **Answer.** **Scripturē**

a. Mat. 21.23.
John. 3.5.
A&T. 2.38.
Rom. 4.11.

64 *Question.* **What is a Sacrament?** **Answer.** **Scripturē**

Da **Whether**

The Testimonic

Whetherto the Sacraments give
grace to the receiver, or no?

Answere.

¶ They neither of themselves nor in
themselves include or give grace, for that
is the gift of the holy Ghost, but they bee
holme signes, whereby, as by an instru-
ment, God doth impreke and sealed grace
in my bosome by faith receaved, and yet
they bee not harte and naked signes, but
presently touching to my faith, when
I receave the same aright. To declare an-

other Quesstion, which is this
¶ Who ought to minister the Sacra-
ments vnto me? so vnto them
as to whom such as bee ministrers
to preach the worke, for these two possest
in the scriptures, contrarie and together
ther, and therfore to none, but to such as
may lawfully minister the word, offer-
teineth the ministring of the sacraments.

And hereby another are forbidden to di-

minister baptism, as also vnto anye of

the other sacraments. Quesstion. Why sayest thou so?

Answer. By many sacraments be there but

Two, the one is Baptizing, wherwith

W. A. I am

of a true Faith.

Many receive you into Christ's church. The
other is the Supper of the Lord, whereto
with I am nourished in the same.

What is Baptisme?

Baptisme is the sacrament, wherein as water
washeth away the filthynesse of my body,
so doth the blood of Christ sprinkled upon
my soule by the hand of faith washeth away
my sinnes, & the punishment thereof
of whereby I am incorporate into his
body, a made partaker of his benefites,
to die unto sin, and to live unto righteousness
lest this is the righteousnes of Baptisme;
that we bee sure that our consciencies are
cleane, and that we shew it to others by
our good works, in magnifying olde af-
fections and in doing the will of God.

69. Question.

Why take children to be baptised?

Ans. I think we maye kill them. Q. 2. 3. M.
2. Because by nature they be the chil- s. Ephel. 5. 1.
dren of wrath by inheritance, to inherit R. 9. 5. 8. C.
also the promise of Gods free mercie and A. 4. 5. 9. C.
fayre reuealath. So that being taken Ge. 17. 7.
out of Gods free gracie, they must bee
baptised, and when they come to age, bee
instructed

The **Communion**

Instructed what the meaning of the word
is, and what it is in the Sacrament.

Question 70. **What is the Lord's Supper?**

Answer. **It is a Sacrament**

s. Mat. 26. 26.

It is a Sacrament of redemption
by the death of Christ, wherein we shal-
lfully receive the body and bosome of Christ

b. 1. Cor. 10. 16.

to all receyving of bread and wine, who

Luke. 22. 19.

hold a true faith, I am made a partaker

John. 6. 51.

of all the benefits of Christ's passion, so

s. Luke. 22. 19.

as bread broken doth feede and hurt the

John. 6. 51.

body, and wine refresh my bosome, so the

s. Luke. 22. 19.

body of Christ was come into the world

John. 6. 51.

and his blood shed to wash away my sinnes

and to feed and refresh my soule, to lyse

everlastingnesse unto me still and everlast-

ing Question 71. **Whether the bread changed into**

the natural body of Christ or no?

Answer.

The Sacraments of bread and wine

s. Mat. 26. 29. **a remaine still in their former nature and**

John. 6. 51. 53. **substance, nevertheless there is a greare**

1. Cor. 10. 16. **change; for those things which before**

17. 8. 14. 24. **were but as common meates, are nowe**

made the **Sacramentes by holpe signes**

of Christes bosome and blood, but so that

they will shew Christes bosome in heaven,

and

of a true Faith."

କାହିଁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

72 Question.

How doest thou eat Christes bo-
dy, or drink his bloude? recyd
sayd, as were syde obiect
Spirituallly by grace, whilk to I be-
lieue that he died for my synnes, and rose
againe for mytfullisfaction, for it is faith
that maketh me partaker of his benefits,
and goodnes which are seafounre, by
the sacraments. And therfore by faith
I am made one with him, for by his spi-
rit he dwelleth in me, and is ioynd with
me, as the head with the members. So
then by this coniunction, I may be par-
taker of his graces.

a. John. 6. 35.

Kom. 4. 24.

73 *Quæstio.*

¶ Doe all men which receive this sacrament, receive the spirit and grace alike? And also I beseeche you, give me this answer to this question. As in Baptisme none but the faithfull receive remission of their sinnes, & so in the Lords supper, none but such as are partakers of the gracie, & benefits of Christes death. The wicked indeed receive the outward elements of breade and wine, but because they lacke true
1656
faich,

The Testimony

saith, they are not partakers of the spirituall grace.

Question. 74. *What*

Whither must thou once a yere, as some doe of custome, or often, come to the Lordes Supper?

Although the beneficent rest not in the aften; but in the worlde recuring thereto, yet must I so often as I can conveniently doe, the same, ever more & more to be thankfull for my redēption wrought by Christ.

Question. 75. *What*

How must thou frame thy selfe, to receiue this Sacrament worthily?

- a. Mat. 26.75. First I must consider the grievousnesse of my sinnes, & from my hearte banishedly, hate and detest the same; and thence after give my selfe to godlinesse and vertue, Secondly, & I muste and examine my selfe, whether I have a true faith in the promises of Christ. Thirdly & I must reconcile my selfe to all men, and continue in Christian loue.
- b. Cor. 1.1. &c 1. Cor. 13.5. c. Math. 5.24. & 13.39.

Question. 76. *What*

of a true Father

What thing is required that then
maist be shewe thing the better? as
it is written. **John** xiii. 10. **John** xii. 23.
This is very expedient; that as in the
Primitive church the word of God was
preached before the administration of the
Sacraments, which thing is the life of
the Sacrament, and also an examination
taken of the communicantes, before the
Lords Supper was eaten: so is it I say,
necessary that the word be preached, and
the people instructed in this mystery, that
they may shewie forth the Lordes death
vntill his coming againe.

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Now remaineth the other help given thee of God, that is today; prayer? Tell me what it is.

- 7 -

Prayer is the listing vp of my heart
to God, and asking in Christes name, of
thinges needfull to mee and the whole
Church, & with thanksgiving for his be-
nefites, and goodnessse.

*2. 1. 2. 3. 4. 5. 6. 7. 8.
Mar. 6. 5. 15. 23.
John. 15. 23.
. Tim. 2. 8.
. Phillip. 4. 6.
Colos. 4. 2.*

78 Question.

To whom must thou pray?

Answers.

To a God alone: first, because $\exists b$ be-
ing

The Tichimonio

- a. Psal. 100. 15. leave his habitation. Secondly; he alone
John 16. 33. knoweth my hearte: thirdly; dñe will
b. Rom. 10. 14. u. i. Reg. 8. 39. not give his glory to any other, and ther-
c. Essay. 42. 8. efore I am forbidden to pray to him.

Questions chapter 1

How canst thou which art a sinner
pray to God that hateth sinne?

Answers to Questions

- a. John. 14. 13** I pray not in cruse of mine own right
b. & 16. 23. knoweselle, but in þ name of Christ, who
c. Act. 4. 12. is the þ hope for me to come to the father;
d. 1. Tim. 2. 5. 6. who c. continueth my mediation at the
e. Rom. 8. 34. right hand of the father, & loueth me and
f. 1. John. 2. 2. hath e reconciled me to the father, f and
g. d. John. 13. 34 in whom the father is wel pleased.
h. Colos. 1. 22.
i. Math. 3. 17.

Questionnaire

For whom must thou pray? discusses

Answers to the Test

For all men living, for kings, magistrates, ministers, yea and for my enemies: but for the dead I have no commandement to pray, neither can I help them after they bee gone hence, for as they bee founde at the day of their death: so shall they rise againe, onely this can I doe, to give God thanks for their deliverance out of this world.

On the front page

Henry

of a true Faith.

81. How must thou prepare thy self to pray?

Answer.

First, I must be touched with the necessarie of those things which I pray for, my minde must be venout, and not carried to any fro with vain thoughts. I must appeare before God in true repentence and faith, being at louse with all men, framing my life rightuously, & f asking in such a tongue as I understand, according to the will of God.

82. Question.

How must thou pray?

Answer.

According to the forme prescribed of our Saviour Christ, in these wordes: Our fader which art in heauen: halowed be thy name. Thy kingdome come. Thy wil be done in earth as it is in heauen. Gve vs this day our dayly breade. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And leade vs not into temptation, but deliuer vs from euill, For thine is the kingdom, the power, and the glory, for euer and ever. So be it.

83. Question.

Wher

a. Rom. 8.26.

b. Mat. 6.7.

c. Psal. 51.17.

d. Lam. 1.6.

e. Mat. 5.22.

f. Esay. 1.18.

& 59.2.

g. 1. John 5.14.

h. Cor. 15.10.

i. Math. 6.

j. Luke. 11.1.

The Testimonic

What is the meaning of this psalter?

Answer.

We pray to God in the first petition

a. Psal. 59. 4. 6.

1. Cor. 10. 31.

Ios. 24. 14. 15.

b. Rom. 2. 24.

& John. 16. 13.

Rom. 8. 10. 13.

that his glory may appear; and that our

lives and conversation may set forth

the same. In the second, we pray that

God would gouerne the kingdome of

his Church, killing sinne, and the lawes

thereof in the same; and to keepe it too

rightuousnesse of life. That he would al-

so dretende downe Satan and all his po-

wer, & that he wold shewly & accomplish

the number of his electe; and hasten the

comming of Christe to iudgement. In

c. Rom. 16. 20.

d. Iohn. 3. 8.

e. Apo. 22. 20.

the third we pray, f. that all our doinges

may be agreeable too his will, without

contradiction or ministring. In the

f. Luke. 12. 42.

fourth, we desite him to graunt us what

soever is needfull to the sustinance and

preseruation of our life; and that all our

doinges may bee too hys glory; and the

profice of our neighbours. In the fifth,

wee pray h. for the forgivenesse of our

sinnes and the punishment therof, for his

mercies sake, euen as we shall pardon o-

thers their offences done to vs, without

bearing malice, or haterd colwardes

them.

h. Psalm. 51. 9.

i. Iohn. 2. 12.

& 18. 35

Math. 5. 45.

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In the last, his man that god him selfe
guide vs with his spirit, that we may get
the wyclifous way, frome sinnes and hell,
and be defended frome all evill. After we
conclude with these wordes: For thyn
is the kyngdomme of God. To let forch our de-
fice to his glory, his honor, and pleynse,
whose power is also infinit, and therfore
hee can graunt our requestes. Wee
make an ende with this woord, Amen,
short desirous, that what we haue asked
may be fulfilled, and also assuring spre-
deth us, that our requestes shall be fulfilled
according to as many bee agreeing for the
full of God; this we write in witness of our
gaine and salut. Registred by me in this day

i. Ephes.6.10
Rom.16.10.

What if God doth not graunt thy
petitions at the first? . 58

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That may be, either because I haue
asked no assurance of faith and accor-
ding to faith which he shold have by de-
fininge the true meaning of my requestes, he will
not haue any further cause to complain in calling
vpon him, that I might continue in my
affection to his magnitudo[n] godnes,
who notwithstanding afflyng he doth
not graunt my requestis, yet in his good
time

The Penthastic

At what time he will accomplish his cause?

Question.

Is there any help for thee to pray
more devoutly?

Answer.

Persevering fasting is a special pre-

paration to thy battle;

Question.

What is a Christian Fast?

Answer.

It is voluntarily abstaining from

the meat which is to corrupt my body

but also from sins which offend there-

of; which害 the soul; to the end that

true repentance, faith, humility, patient,

and renouncing of evil, the Spirit may

have dominion in me.

87. Question.

What is the right use of fasting?

Answer.

Offering to chastise my body; and to

bring it into subjection to the spirit.

Secondly, to be a witness of my true

repentance and subordination to the will of

God.

Thirdly, that my spirit may be more

ready to obey;

88. Question.

Lo

of a true Faith.

Is there any abuse in the exercise
of fasting? *Answer* No such abuse
as you desire. *Answer* No such abuse

Yea, many, a fast to fast longer than
the body may endure, and after to fare
more deliciously. *Answer* No such abuse
as you desire. *Answer* No such abuse

a. Esay. 58. 3.
Zach. 7. 5
b. Colos. 2. 16
Galat. 4. 10.
1. Ti. 4. 3.

There, in abstaining from one meat more
than from another. *Answer* No such abuse

c. Esay. 58. 3.
Rom. 3. 24.

fasting to purchase forgiveness of sinnes:
Whereas the same cometh by the free

mercy of God in Christ Jesus and maketh
no man worthy of deserving it. *Answer*
No such abuse. *Answer* No such abuse

No such abuse. *Answer* No such abuse

d. Galat. 5. 24.

No such abuse. *Answer* No such abuse

e. 1. Cor. 2. 22. v. d

No such abuse. *Answer* No such abuse

f. 1. Cor. 10. 1. b

No such abuse. *Answer* No such abuse

g. 1. Cor. 10. 1. b

No such abuse. *Answer* No such abuse

h. 1. Cor. 10. 1. b

No such abuse. *Answer* No such abuse

i. 1. Cor. 10. 1. b

No such abuse. *Answer* No such abuse

j. Gen. 3. 1. b

No such abuse. *Answer* No such abuse

The Testimonic

Sinne-Spilde, the seede of the woman
and the seed of the serpent. And therefore
many are professed enemies to the waye

of truthe. But if it be a questione
What waye thou thinkest thou best
teaching such as bee out of the way,
and so laying the gote of the imbraying
of thine religion? . . . reade more I say
: 2. Cor. 11. 13. & 14. 12. & 15. 1. & 16. 1. &
Rom. 16. 17. & 18. 1. & 19. 1. & 20. 1. &
Galat. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
Colos. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
Ephes. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
Tit. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
Phile. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
1. Cor. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
1. Cor. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
1. Cor. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
1. Cor. 1. 1. & 2. 1. & 3. 1. & 4. 1. &
1. Cor. 1. 1. & 2. 1. & 3. 1. & 4. 1. &

a. Ma. 7. 24. b. Ma. 7. 24. c. Ma. 7. 24.
1. Cor. 3. 11. 2. Cor. 3. 11. 3. Cor. 3. 11.
4. Cor. 3. 11. 5. Cor. 3. 11. 6. Cor. 3. 11.
b. 2. Re. 2. 44. c. 2. Re. 2. 44. d. 2. Re. 2. 44.
e. Exo. 25. 40. f. Exo. 25. 40. g. Exo. 25. 40.
1. Reg. 23. 3. 2. Reg. 23. 3. 3. Reg. 23. 3.

d. 1. Re. 2. 3. 5. e. 1. Re. 2. 3. 5. f. 1. Re. 2. 3. 5.
Tit. 1. 5. g. Tit. 1. 5. h. Tit. 1. 5.
Prou. 11. 14. i. Prou. 11. 14. j. Prou. 11. 14.
k. 1. Cor. 1. 1. l. 1. Cor. 1. 1. m. 1. Cor. 1. 1.
e. Man. 18. 15. n. Man. 18. 15. o. Man. 18. 15.
Aet. 14. 23. p. Aet. 14. 23. q. Aet. 14. 23.
Rom. 12. 1. r. Rom. 12. 1. s. Rom. 12. 1.
t. Rom. 12. 1. u. Rom. 12. 1. v. Rom. 12. 1.
w. Rom. 12. 1. x. Rom. 12. 1. y. Rom. 12. 1.
z. Rom. 12. 1. aa. Rom. 12. 1. bb. Rom. 12. 1.
cc. Rom. 12. 1. dd. Rom. 12. 1. ee. Rom. 12. 1.
ff. Rom. 12. 1. gg. Rom. 12. 1. hh. Rom. 12. 1.
ii. Rom. 12. 1. jj. Rom. 12. 1. kk. Rom. 12. 1.
ll. Rom. 12. 1. mm. Rom. 12. 1. nn. Rom. 12. 1.
oo. Rom. 12. 1. pp. Rom. 12. 1. qq. Rom. 12. 1.
rr. Rom. 12. 1. ss. Rom. 12. 1. tt. Rom. 12. 1.
uu. Rom. 12. 1. vv. Rom. 12. 1. ww. Rom. 12. 1.
xx. Rom. 12. 1. yy. Rom. 12. 1. zz. Rom. 12. 1.

and shewing a true faith,
and obedience, so that the best may be afraid to offend.

101 *Question,*

To bee short, doest thou think it sufficient only to know these things abovesayde,

In which *Answer,*

Yea, but it is required that I loue good, life and conuertaunce with knowledg, and therefore I pray daily that I may haue grace giuen unto me, that I may live godly, righteous, and soberly in this world, and so bee conuincid in the truthe, that I may proceede from faith to faith, and so bee conforme with the good spirit of god, that my whole delight may bee repesent, where vertuousnes are to bee sought; that when I shall finishe this my ballance, I may end my soule in the faith and true professiōn of Iesus Christ my only reverenter and Savour. To whiche with the fether of the holy Ghost are diuine persons, and one eternall God, bee all glorie and praysse forever. As he intended gilding Rom 10:10: nois
sae, quod neque sedet os auctio[n]is regni vestri
stomi tuis, dominum tuum Iesum christum
annuntio te, datus est vobis agnus dei
ad remissione peccatorum qui ad omni

a. Mat. 7.21.
Phil. 1.27.
Col. 1.23.
Iam. 1.22.

A Prayer to be saide, before the receiuing of the Lordes Supper.



Most merciful God, whiche of thine grace lastinge hitnes, hast brought hit our redēption by the mediation

of thy onely sonne our Saviour Jesus Christ, and also sealed the same vnto us, for the more confirmation of our faith, by the heavenly and mystical banqueting of his last supper, instituted and ordyned as a pledge of his endlesse loue towardest vs, that we in vsing the same, from time to time might keepe a continual remembrance of his death and passion, and alsoe give our thankfullnesse for our Redēption: We most humbly beseech thee in thy tender mercies to look vpon vs, and to pardon vs al our iniquities, our incredulitie, and hardnes of heart, & to poure into vs thy heauenly grace, that wee being

~~one~~ A PROPOSIT

ing watered with the same & purified by
such washing, renewing, purifying, & purifying
be apparelled and clothed with the excellent
righteousnes of Jesus Christ, to the end
having upon vs our weddeng garmēt, we
may bee welcome guests, by thy grace,
to thy holy table, where our soules
may be nourished with the precious me-
rites of thy sonne our Savioures death,
passio, and that we also through faith in
the same, by thy grace may be fedde unto
immortallite and life. O Lorde wee
beseech thee to nourish and sustaine our
hungry soules, with the spiritual graces
of thy son, quench the thirst of our harts
in the dew of thy holy spirit, that we may
feele our sinnes clearly to bee forgiuen
vs, and our consciences allured by faith
of at the benifites of thy sons sufferings,
even so fully to be done for vs, as if wee
had done the same our selues, good Lord
for his sake, give vs grace to proceed fro
faith to faith, and more and more to bee
confirmed in the way of our saluation,
by the reverent & godly use of these thy
holy misteries, give vs a right iudgmet
and understanding therof, and ever hold
us from all popish corruptions of the
same

The Reformation

same, vnde us more and more thicke
thy grace vnto thy towne, that hee maye
dwell in vs and we in him, that he maye be
one with vs, and we with him, to the end
that being grafted & planted in him, wee
may bee thankfull, and bring to thee the
frutes of al holines of life, to the honour
and glory of thy holy name, through Je-
sus Christ our Lord. So be it.

r. Cor. xi. 28.

28 Let a man examine himself, and
so let him eate of this breade, and
drinke of this cuppe.

29 For hee that eateth and drynketh
vneworthilie, eateth and drinke
keth his own damnation, because
hee discerneth not the Lordes bo-
die.

Abriefe

A briefe and necessarie
foyme of examination for such
as bes simple people.

V V Hat art thou by nature?

Answer.
By nature I am the child of wrath,
conceaved in sinne, & borne in iniquite,
subjecte to everlasting death, without the
great mercy of God my Creator.

Q Question.

How knowest thou this?

Answer.

I knowe it by the lawe of Gods com-
mandements, which bringeth me to the
feelyng of my sinnes, setting forth the
wrath of God, as due unto the same.

Q Question.

Art thou able to keep Gods com-
mandements?

Answer.

No verily, nor any man els.

Q Question.

How then canst thou be saued?

Answer.

I beleue through gracie given me
that Jesus Christe the Sonne of God, be-
ing both God and man, dwelt in me by

C 5 nature

The Testimonic

nature suffer al the punishments, whiche
by my sinnes I had deserved, and that he
hath wrought in his boode, whatsoever
was needfull for my salvation.

5 Question.

Howe art thou partaker of thys
which Christ hath done?

Answer.

By faith, wherewith I beleeme he did die
for mee, by whom I haue my sinnes for-
giuen, & I made partaker of all his me-
rites.

6 Question.

How doest thou perswade thy selfe
that this is true?

Answer.

The holy ghost doth assure my consci-
ence therof by the worde of God, and it
is also confirmed and sealed by the Sa-
crament of Baptisme, and the Lordes
Supper.

7 Question.

What doth Baptisme signifie vnto
thee?

Answer.

It signifieth the washing away of my
sinnes in the bloum of Christ, and my rai-
sing vp to newnesse of life.

8 Question

of a true Faith.

8. Question. Howe wold he
What doth the Supper of the Lord
signifie?

Answer. It signifieth that as my body is now
filled with the Sacraments of wine and
bread there broken & poured upon me, even
so my soule is nourished spiritually by
Christs body broken, & his blood shedde
upon the crosse, for the forgiuenes of my
sینnes.

9. Question. What doth God require of thee
for those benefites?

Answer. To be thankful, & to serue him accor-
ding to his wylde al the daies of my life.

10. Question.
Canst thou doe all this of thy self?

Answer. No, but I pray for grace that I may
doe it accordinging to the will of God.

11. Question.
To whom doest thou pray?

Answer. I pray to God alone; because none
can heare or helpe me, but he.

12. Question.
Howe

Answer.

The Tenth Ques.

Howe will God heare thee, seeing
thou art a sinner?

Answer.

He wil heare me for his sonne Iesus
Christ is fakel and therfore whatsoeuer I
ask him wil he it for his sake, by vertue of
whose death my prayers are hearde, and
granted vnto God. **Ques.** How doest thou prayse thy
Answer.

Our father whiche art in heauen, &c.
Ques. How doest thou saye God is in heauen?

A good warning is time to repente, and
believe the gospel; concerning a confutati
on of such obiections as down-hold dincers
from imbracing of it. **Ques.** What new
cessarie for this present occasion?

2. Cor. 6. 14.

14 Be not vnequally yoked with
the Infidels, for what fellowship hath
rightuousnesse with vnrightuousnes?
And what Communion hath lyghte
with darkenesse?

15 And what concord hath Christ
with Belial? or what part hath the
belieuer with the Infidel?

Ques.

16 And

of a manes faythe

ad: 36 And what agreement hath the
Temple of God with Idolatrie? for ye
are the Temple of the liuing God as
God hath saide I will dwelle amonge
them and walke there. And I will be
thy God, and thy shalbe my pe-
ople all ded to stirs me to do good ev-
ery wherefore I comen out from
amonge them, and seperatyon sel-
ues, sayth the Lorde, and trouphe no
bungleans thing had I mylre come in
you.

per in dymnes

Ephes. 5.11.

Hau no fellowship with the vn-
fruitfull workes of darknesse, bane-
wen rengone them rather.

5.9 If any man worship the Deall, &
his Image, and receiu his marke in
his forehead, or on his hand,

10 The same shall drinke the wine
of the wrath of God, yea, of the pure
wine which is powred into the cuppe
of his wrath, and bee shalbe torme-
ted

The Telephone

Apoc. 18:3. **¶** **C**ee out of her my people, that
ye bee not partakers of her sinnes,
and that ye receive not of her
plagues. **¶** **F**or her sinnes are come uppe to
heauen; and God hath remembred
her iniquities. **.LXII.**

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A decorative border pattern featuring a repeating geometric design of stylized leaves or petals arranged in a diamond grid. The pattern is rendered in black ink on a light background.

To all that lone saluation

In Iesus Christ Grace and Peace
and glory from God the father bee
multiplid. And our sister

• E. 2. 22. M.

Dent as the Lorde cal. Judg. 6. 12. 29



then Gideon from the
tribe of Ephraim, to wit,
the son of Joashel from the
abundance of women
couerred, fairely gaine,
certaine righte in
mette and gloriacie? bee commandmed
him at the oerthrowe of the aliate of
Saul whiche his father dauid, and his
successore to stet an armes for the reue
nowe to to other. And he did so,
widering the holy word vnde
all the accidens and affaires of the
world bought too take the same by
meanes of the reformation of religion
so the end they may the better profit
succeede! Whereto the body con
toue Constantine had in elect
when he gaue in charge unto his con
the loue and care of true religion, whiche
in (as perfect Christians) her countrey
shain to be occupied, preservinge alwaies

• d. 2. p. 17. v. 1.

Deut. 6. 3. and
38. 20. 0.

Iosu. 1. 7.

Psal. 1. 3.

Eusebi. de vita

Constan. li. 4.

the Cap. 52. 2.

The Testimony

the loue of Christian pietie and godlie
knowledgē; before the gittering step-
per and sarefalle crowne of worldy dig-
nitie and delight, whiche thinges when

Mat. 6. 33.

22.22.3.3bel. Tell stuble good Cunyng to command
30 into his service. To the principles of
30 the religion before rebelling. And to
30 his people of this generation should
30 have a marchioness and lodging carefull
30 would not suffice to be provided with the
30 principles. For so shoulde other chief-
30 fynes maner be plenlyall ydelised upon
30 them. For hys piper shoulde share
30 into the pleynans lounctane and knell,
30 ston stonnes and other places shoulde
30 remaine in the waies of accoustacion, and
30 shoulde obidence to the waies of accou-
30 stacion shew his geare, shold shewe it
30 alredy much this generation as some-
30 times it was with the rebellious and hardy

No. 11.4.3.6. speaken Alcibiades, who rather doth
speak of his cheer in Egypt than in Thrace, than one sweet Anna of the Shep-
herd, having had her Leda conducted and
education, so facile peruers fitness, and
mirth; and in the same time as he did
the same thing, he did it in the same
straight; if it were possible that they
might

of a true Faith.

might be vnder the tyrranic of the pope
with all slauerie of Idolacie, rather thā
vnder the gouernment of gods word and
happy regimēt of so gratiouse a Soue-
raigne, wytch the pleasaunt foode of the
Gospel of saluation: yea, and as many of
the posteritie of the Iemēs, beeing cap-
tives in Babilon, were notwithstanding
so ouercome wth the pleasures of the land,
that they never returned with libertie
vnto Jerusalem : Semblably, the lote- Apoc. 14. 8.
some loue of luste and Populēe woor-
shipping of straunge Religion, and eke
the vanities of this world, hath so insu-
cuated the greater multitude, that being
poysoned with such benemous drynks of
false religion, and bewitched with the
golden ball of earthly commodities and
vanishing pleasures, not their first, but
their last care, whiche often commeth to
lase, is to be religious. For nochtin but
pride, couetuousnesse, oppression, deceit,
Atheisme and Idolacie, is eycher to bee
found in them or in their families: & as
for Christian religion to Catechise their
households in, it never cometh into theyr
memories, to the great shame of manye
(I speake it) whiche bee vnable in suche

F

Flourishing

The Testimōnē

3. Pet. 3. 15.

Nooilyng of the Gospell, too tender a
good accoune of theyz sayes. Nay, howē
small is the number of all degrees, that
frame their liues and bothees accord-
ing to the woordē of God! By the vñ-
happie conceit wherof, it is greatly to
be feareed, that as Alexander y famous
king of Macedonia, after his victorious
conquest ouer the world, became so effe-
minacie, with the licentious manieres of
the prudor Persians, that therby looth
with and anone, hee purchased the great
displeasure of his louyng soldiers: so
Engiland hauing triumphed ouer Anti-
christ, and now degenerating, and againe
destyng her selfe with many thousands
of abominations, and living securly in
the ripenesse of iniquite, will (if true re-
pentance come not in due tyme) procure
vnto her self and to her children, the hea-
tie displeasure of her patient and louyng
God. Which notwithstanding, hee hath
þyther to enriched her with many folde
and great blesinges: yet since eury de-
gree doth so gretously trasgres through
the loue of vaniry, & damned pride of life,
I say wee may wel doubt our own con-
fession. For is it not with vs as our Sa-
uerour

of a true Faith.

W^tour Christ said, it was w^tch his owne ingratefull countreynet, whos happye state hee dyd declare, if they coulde haue knowigne the tyme of theri visitation: for as then, hee resembled hys happye conning unto them: so the conning of Eli-
as to the widdow of Sarepta; and to the turning of Naaman the leper; & what
lime therer were more to knowenys godly
opers many in the lande, whyle the eare of
no such benefis, and yet for al this repres-
ueth, and upbraideh the backyndelith
ewes for refusynge of him whiche is
w^tch us of England, for the gospell hath
beeny preached a long tyme unto vs; and
that with greater peace, and longer qui-
etnes then ever before, which hath not
beeny gbanched to manye nations. And are
we not as bad in manye respectes, as
when we were the seruants of supersti-
tion, & is therē any perfect reformation
of that whiche is amisse amongest vs: no:
but when we heare the word (as the A^t James
pōstle sayth) we looke as into a glasse; &
 behalfe the blemishes in our face^s but
yet we be tooo unimindfull, to redresse
the same, when we bee reproched for
transgrells of Discipling, by pupys

The Testimonie

Amos 6.3,

Iere. 8.8.

John. 12.43.

Iere. 17.1.

Mar. 12.33.

Zech. 9.4.

Apos. 3.4.

May the euill day farre from vs, that the
imposturemeth to be written in vaine en-
wardes vs, and yet it will condemne vs,
for our iniquities are written with a pen
of pyon, and bych the poynt of a Dya-
monde. But woe bee unto vs, in that
wee neglect the worke of life : it shall be
easier for Sodom and Gomorrha in the day
of iudgement, then for many of vs. The
sinnes which be this day in the Churche
and common wealth, are ripe enough for
the sickle of Gods vengeaunce. And ys it
werenot that som godly people did ligh
and mourne for the sinnes of the land, and
so with prayers and teares holde backe
the plagues of God, we had long agone
beene smitten in our sinnes, & consumed
in our owne blood. And though there be
some godly Sardenses among vs, which
haue not defiled their roabes with filthi-
nesse, for whose sakes the land doth fare
the better: yet are they but few in com-
parison of the Hypocrites which haue a
name to live, and indeede are dead. For
as for puritie in religion, it is too lyttle
regarded, and yet we would be a preci-
ous people unto our GOD. As for true
worshippynge, it is esteemed and measu-
red

of a true Faith.

red of many, not by the sacred woord of God, but by the vaine fauncie and imagination of manne. As for the reverent use of the name of god, ful lightly it is regarde, whilst the land on every side mourmeth with damned swearing. The holy Sabbaths of our god are ta shamefully in many things polluted: the wholesome lawes of magistrates neglected: the lack of loue in many, in whom there is abundance of iniquicie. As for adulterie, oppression of the poore, drunkennesse, pride, and many such like vices growne to full measure, they bee lightly looked unto & punished. What should I say, all our bones are out of ioint, and almost no whole part in the body. What precious Balme or healthfull medicine then can be gottē to heale these dangerous diseases, before the blacke Tentes of Tamerlane, Gods bengeance, be set vp? Any other, than that wee beginne to beare the Lord, and to reforme what is amisse? For was there euer well governed politicke, before religion was established? And whereto afterwarde consetteth the quietnesse thereto: more than in the rooting out of Idolatry, and puni-

Deut. 7.6. &c
12.3.

Esay. 29.13.
Mat. 15.9.
Rom. 10.2.
Iere. 23.10.
Collos. 4.1.2.
Esay. 56.2.5&
13.
Iere. 17.21.
2.Pet. 2.10.
Mat. 24.12.
Iere. 23.10.
Col. 4.2.

Isa. 14.14.
Judg. 10.16.
1.Sam. 7.3.
2.Reg. 18.4.
2.Par. 15.19

. The Testimonic

thing of transgressions: Or shall we so-
nner be free from wrath, then when wee
take away the euill from among vs, and
endeavor ourselues to a perfect refor-
mation, both in church and common weale?
But in seeking or helping forward this
good worke, wee do but (as the men of
Ely his time) finde fault with the sinnes,
and not yuted our good helpe to redres
that which is amisse. And therefore our
judgement shalbe the greater.

But to let passe these thinges, what
shoulde I speake of professed and open
Papistes, who notwithstandinge they
might escape the filthinesse of Idolatrie
and Popish vanities, by imbracinge the
sweete Gosspell offered vnto them, yet
rather they wil delight in the vngesses
of mannes inventions, wherwith they haue
been drunken long, than yeelde them-
selues obedient to the voice of truthe, to
sauie their soules. The weight of whose
transgressions presseth down to hel. For
who euer withstande the voice of GOD
in calling to repentence, but he wrought
his owne destruction: Who euer did re-
belliously withstande the wholesome sta-
tutes of a godly and gracious Prince,
that

2. Sam. 2. 32.

3. Jam. 1. 21.

4. Jer. 9. 13.

5. Exod. 7. 26.

of a true Faith.

that escaped the sword and confiscation
of his goode: Who cuer fauoured the
common enimie of his natitie countrie,
and was accounted a loyall member of
the same? Finally, who cuer made P^ress
pistrie his chiese delight, and onely reli-
gion, that deserued not to bee tormentid
with the wicked? And shall such godlesse
people, to fauour Antichrist, the man of
sinne, and enimie of all righteousnesse,
withstande the very and manifest trueth
of God, gainsay their Soueraignes hap-
pie Lawes, loyne harts and hands with
the enemies of their estate, and hazarde
destruction of body and soule se^rcuer,
to be well liked of? O woulde to God they
had open eyes to see, and gracious harts
to remeber once at length, to escape the
daunger of Idolatrie. But wile thou see
(good Christian) wherewich they be hol-
den and byndyd from the way of truthe?
Whal we say they, depart from the church
of Rome to new and straunge religion,
not hearde of many hundred yeeres, be-
fore these latter times of sinne: shall wee
forlake the auncient Doctours of our
faith: hath Christ his promise failed to-
wardes his Church to let her lie so longe

2. Cor. 6. 14.

Apoc. 14. 9.

The Testimoni

in errore: our cōscience wil not suffer us
thus for to doo, we will retaine our for-
mer faith. All which faire painted words
are nothing els but bare Fig leaues, to
couer the Papists shame and nakednesse
withall, as plainly shall appeare.

A. 5. 29.

And first (good Christian) to beginne
with departing frō the church of Rome.
It is to be understood, that there was ne-
uer anye wylle man so rauished wyth the
loue of anye religion, but alwayes hys
chiefest purpose, was, & ought to be, only
so farre soorth, to haue reverence & im-
braced the same, as he needed not to haue
impaired his obedience towardes God,
whom before all thinges, his dutie was
especially to loue. And siche ther can now
be no good fellowship & agreement bee-
tweene the Church of Christ & the pre-
sent Church of Rome, is it not good rea-
son, that as the church of Rome hath de-
parted from the trueth and Primitiue
Church of Christ and his Apostles, that
they likewise depart from the Romishe
faith, to the Church and arke of Christ?
Let there be comparison made between
the primitiue church of Christ, and this
their present Church of Rome, & let the
same

of a true Faith.

same bee made but by the markes of the
true church, wherby it ought to bee kno-
we, & thou shalt sone espie the difference.

In the primitive church of Christ, the
woorde was preached to the people: in
this Churche of Rome, their owne tradi-
tions: then in a tongue they vnderstood,
now all their seruice is in latine, whiche
most part knowes no meaning thereto
at all: Then righely and truely interpre-
ted, nowe shadowed with many gloses &
corruptions: then preserued for the peo-
ple, now burnt before the peoples faces,
and also they that doe professe the same.
And therefore like Pharisees they shutte
up the kingdome of heauen, and neither
enter in themselves, nor yet suffer others
to enter in.

In the primitive Church the Sacra-
ments were rightuously ministred, but
in this latter Church of Rome, nothing
lesse: for to omit the ffeue new sacraments
of their owne late coyning, howe haue
they polluted the sacrament of Baptisme
with their owne deuises? By what com-
maundement of God, brought they into
it, Oile, Creame, Salt, Spicke, and such
like abominationes. Why doe they ap-
plic

John. 10. 27 .
Mat. 15. 9.
I. Cor. 14. 10.
2. Pet. 1. 20.
Mat. 15. 3. 1.
I. Pet. 1. 25.
Mat. 23. 15.

Mat. 26. 36.
I. Cor. 11. 34

The Testimonic

ply the same to belles, which is only proper to the living man, why do they bind grace unto it, wheras the promise of god is free, & dependeth not upon woorkeſ? which inuentions of theirs were never knowne to þ primitive Church of Christ. In the primitive time, the Lords supper was made a commoſ and publike bankeſ, now with the Papists it is turned into a priuate Malle, wher the þriest eateth al, & after blesſeth the people with the empie Chalice. Then it was giuen in both kindes: now is sacrilege committed in taking away the one half from the people.

¶ Cor. 10. 16. Then it was giuen to take and eat: now it is lift ouer the Baalites crowne to bee gased at, carryed abroade, and worshyped. Then used to seale a more perfecte remembrance of our redēmpcion wrought by Christ for the living: now it is made a Sacrifice propitiatorie for the sinnes of the quicke and dead, quite contrary to

1. Cor. 11. 25. & Matth. 26. 27. Gelasius de cōſec. dist. 1. com perimus.

Heb. 5. &c. 7. &c 9. &c 10. the only Sacrifice of Jesus Christ done once for euer. Then it was celebratēd vpon a Table, without anye hypocriticall shewes: nowe vpon an Altare, with ſuch batine and fantasticall shewes, and ſonde attyre, as better becommeth a profane

¶ Cor. 14.

of a true Faith.

phane stage, than a sacred congregation. Then the church understood the meaning of þ holy mystery. Now by consecratio, transubstantiation, & adoration, the right use is blotted out, & banished. Then receiued with godly raindes, of duffie ostent. Nowe without triall of hypocrites, of many but once a yere, & that of custome to. Then this Sacrament auailed none, but him that received the same by a true faith: Now it auailleth ex opere operato, sine bono motu intentis, that is: Of the Deed done, without the good motion and faith of the receiver. Finallye, then this mystery was a simple action, celebrated according to the institution of our Saviour Christ: now so compound & intricate a vioster, as it is leſe patched vp of þ popes of Rome, dissenting cleane from Jesus Christ. Moreouer in þ primitive Church there was no mediator known in their prayers, but Jesus christ alone, for whose sake the prayers of the Godlye through synch were heard. But in this church of Rome there bee Mediators many, not without extreme & open blasphemy to the mediation of Jesus Christ. Then they prayed in the tongue they wold

Rom. 11.27.

1. Cor. 11.23.

John. 14.23.

1. Tim. 2.5.

1. John. 2.24.

1. Cor. 14.20.

The Testimonic

Am. 3. 26.

Exod. 2. 12.

Ephes. 6. 18.

2. Cor. 6. 14.

March. 18. 15.

Act. 4. 23.

Rom. 12. 7.

Good: now in a language which the most part knew no meaning of. Then, they prayed as the spirit gaue them utterāce through the woorde: Now, as the Popes Decrees and cankred Cannons doe prescribe. Then, to please the Lorde, they poured out their harts in true repenteāce and faith: now to please the eye with gaing and unprofitable sightes, and to delight the eare with vaine and tuckling Cimballes. Then they prayed for the living, according to the woorde: nowe, for the dead, contrary to the woordē. And to be shote, what agreement is there betweene the Churche of God, and the Church of Rome herein?

In the primitive Churche of Christe and his Apostles, in the Ecclesiasticall Discipline and correction for offences, which was as the wal of Gods building, there was an Ecclesiasticall Heignorie of ancient, learned, graue & honest men, as of pastours, doctoرس and other necessfary & godly members, for the better government of the church in supporting the godly, and punishing the wicked: now, in the church of Rome al must be ordred by the Cannons of my Lorde the Pope, and

of a true Faich.

and gouerned, not by the rule of Gods
worde, but as he will, to whom if hee doe
amisse, no man may say, *Domine cur sis*
sacris? Then was there reformatiōn of
manners, and of whatsoeuer was amisse:

1. Cor. 9.

now, not one that wyl endeuer any cor-
rection, but rather maintaine and aug-
ment the tyrannie of the Romish gulfe.
For of diuers cōsells holdē, as at *Basi*,
Florence, *Constance*, and that seemely as-
sembly at *Trent*, what reformation hath
folowed? Thā the electiōn of the Pastors,
was by the consent of the people, and ap-
probacion of the Senate, now it resteth
in the Pope or in his deputie. Then, the
Pastors were chosen for learning and o-
ther excellent giftes: nowe it is enough
if he can sing and say the seruice, and sa-
crifice for the quicke and the dead. Then
he was ordeneed to attende vpon a cer-
taine flocke: now, either he is Lord ouer
all the world, or hath moe churches than
he can attende, or els in a man resident, a
ready way to damne himselfe, and many
mo for company. Then for offences com-
mitted & known, the sword of excommu-
nication was drawen out according to
the worde of God, by the Pastor and the
rest of the Ecclesiastical Senate, nowe

A&T. 1. 26. &c
6. 1. &c 14. 23.

1. Ti. 3. 20.

A&T. 20. 13.

2. Thes. 3. 14.
1. Ti. 1. 10.

in effect

The Testimonie

It resteth onely in the Pope, or in hys
Chauncelers, Officials, Commissaries
or some of that fraternitie, for euery qua-
relling cause, abusing the same fratrell
censure, what shoulde I say more? For in
this Church of theirs therè is no whole
part, no agreement, nor any resemblance
to the church of Christ. I leauè id speake
of theyr Idolatrie & abhominalitie that
way brought in, whiche thing were e-
nough to occupy a whole volume, I need
not speake of their departing frō the chur-
ches of the East, whiche never deliuered
their priuacie malle, theyr transubstantia-
tion, Purgatorie, Pardons, restraint of
Marriage, Supremacie of the Pope, or
anye such like syng, obseruued and kept
in the Church of Rome. I leauè to speake
of their traditions, wherby they bynde
heauie and intollerable burdens, and lay
them vpon menis sholders: as abstay-
ning from meats and marriage, bowing
of single life, obseruaunce of dayes and
times. And to be short, thys Churche of
Rome is wholy departed frō the churche
of Christe: so that hee that wyl professe
Christe, must needes deparce from the
church of Rome.

And

Mat. 23.4.

1. Tim. 4.1.

Gala. 4.10.

Col. 2.16.

of a true Faith.

And heerein furthermore, it is not
from the purpose, as we haue shewed, the
Churche of Rome too dissent from the
Church of Christ, so to shew briefly her
coherence with the Arch heretikes of all
times. And first to omisce that the doctrine
of the Romish Churche is an erroneous
doctrine, contrary to the woyde of God,
& obstinately maintained: which things
doe make an open heresie, howe do they
agree with the false Apostles of the pri-
mitive time, such as were Cerinthus and
Hebion, in tyingning works with faith, in
the cause of iustification? Howe agree
they with the false spirits, which denied
Jesus Christ to be come in the flesh, whe-
as they ascribe not their whole saluation
unto the office of Christe, but make more
Mediators of Saines, and newe meanes
to obtaine forgiuenesse of sinnes, and yet
S. Augustine saith, that to call upon o-
thers besides Christe, is to commit heresie
and scisme: Howe auouch they with
the false brethren, that our Gospell con-
demneth good woorkes, when in very
deede it doeth straitlye require the same.
Let vs come to the latter tyme. *Tarros*
and Montanus were heretikes in
forbidding.

2. Cor. 1. 10.
Gal. 5. 3.

1. John. 4. 1. 2.

Tract. in 1. 3.
John. 2. cap.

Rom. 3. 31.
Matthew 7. 21.
2. Pet. 1. 10.

The Testimoni

forbidding marriage, so are the Papistes. They forbid the lawefull use of meates, whiche God created too bee taken with thanksgiving, & so doe these. They boasted of the holy ghost and of new reuelations, & the same they couered with the pretext of the holy Ghost, as though all thinges necessary to satuation, were not contained in the Scriptures, and euen so doe the Papistes. The Maniches ministered the communion vnder one kind, so doe they. They say the Scriptures were full of errois, so say the Papistes. They trusted their owne inventions better than the woordes of God, so doe the Papistes. The Marcionites denied Christe to haue a perfect humane bodie, but onlie accidents therof, so say they in their transubstantiation, it seemeth onely to be bread, but it is the reall body of Christ. Thou holdest (O papist) a reall heresie. Nestorius and Eutiches confounded the two natures of Christ, so do they in theyr doctrine of Christes beeing in every place, which onely is true, concerning his spirite and grace. The Anthropomorphites were heretikes in pycuring God like an olde manne, so doe the

Cant. 2 . cap. 5
v. Tim. 4 . 1.

Bulling. 2.

Lod. ser. 4 . &
quadrag.
Au. contra fau-
stum. cap. 19.
lib. 2 .
Tertul. lib. 4 .
contra Mar.

Tuagr. lib. 1 .
cap. 7 . & 8 .

Aug. de Hare.

of a true Faith.

the Papistes. The *Arians* denied the messenger to bee found in the *Scriptures*: so doe they. The *Donatists* bounde the *Church of Aphrike*; these to *Italie*: The *Religion* held, that naturall holyness with the grace of creation, and with the *Adam* could do good; so say they, that may not regenerate, by the power of free will and by grace preventing can do good, which is quite contrarie to truth. So he say the *bravest* of them bee *orthodox* *Christians*. Look in the popes of *Rome* them selues. Did not pope *Liberius* favour the *Arians*? Mat. 9.17. and did not pope *Sixtus* detestable? Heb. 11.6. *Antonius* was condemned for an heretic in the Council of *Constantinople*. *Agapitus* was condemned for an heretic in the council of *Basilie*; whereby it was shewed, that in departing from the *Church* of Christ they have foroyed them selves with the greatest hindrance to the *good* *churches*: and therfore their religion to be forsaken. If our *right* *orthodoxie* be *abstained* to the end by *two* *doctordes* herein, may God for ever credit with them the honestest also *orthodox* causes, wherupon the Religion of the *Righteous* is carried. *W.M.*

The Testimone

To Iakob. ¶ If so the Lord hath foretold
met his elect to beware of false prophete

Math. 7. 15.

&c. 24. 5.

John. 10. 27.

Math. 15. 14.

Rom. 16. 17.

Gal. 6. 8.

1. Cor. 5. 6.
Gal. 5. 9.

which come in sheepes cloathing, but ta
marke them by their euening Woolnes & that
though they say Not herre is Christ, ther
is Christ, yet man they do not believe
me, for the sheepe of Christ are ouly
bound to heare his voice; and ouerang
they neither may nor yet will follow me

When the blinde shall leave the blinde,
they both fall into the ditch. And ther
fore, the holy Ghost doth command us,

to beware of those which sow dissencion,
conicte to the doctrine whiche we have
recyued, and to fly from such, as may
be weare angel, whiche came from hea
uen, that caught vs before occideyn, than
such as is contained in the wordes of myne,
we shold holde hym accursed & thus
the commandement of the holy ghost may
serve for our perfect cause to plucke the
Popistes from the Church of Rome v. 11.

The second cause why there shall be
a departing from the Romish Church is
this; least in sauynge & louing her wifes
a man be polluted with horriblenesse;
for as he that couereth pitch, shall be pollu
ted with pitch, so he that loueth popiste,
shall

of a true Frier

shall her desile therewith. And therefore
the holy Ghost in the revelation, calleth
them out of Babylon, that they touching Apo. 18.4.
and leaching, so that they may be an ac-
ceptable people to the Lord Mach. 9.5.
The third cause is the scaping of the Apoc. 14.9. &
plagues provided for that wicked gene- 18.4.
ration, of whose sins whosoever is partay-
ker, he shall also be partaker of þ punishments
due unto the same. And therefore
seeing that the Lord hath appointed the
days to judge the great iniquite, and to e-
nemye our Babylon, let him that will
leave his houle, depart from thence. The
same Mach. 9.5.
one that destroyed Alcimus with a
wulst, and taking awere the life of his
spirit by the wulsting of his factuarie,
caused the wicked Tyrants & persecu-
tors of his people, I meane Apiciochus 2. Mach. 9.9.
A.D. 12. 23.
to be eaten and devoured with
wormes, the same wyl severely punishe
the damned sinnes of Rooperie. Hee that Hist. trip. lib. 6
made Julian the Agostines bowels too cap. 3.2.
hot wulsting, & made Arrius Gues Soc. li. 1. ca. 2.9.
wyke out of him, and caused nestonius Euang. lib. 1.
tongue to be eaten out wyl punishe cap. 7.
you that by the pride and idler hys do-
ings

The Testimoniē

scrooped the audient Babylonians, for
theyr greuous sinnes, and manifold abu-
hominations, and so the persecutions of
his people: the same righteous god will
cast downe and bring to nought the op-
marchie of Romish Babylon, because they
haue prouoked him with their greuous
hominations. Which shall be the raze of
all heretikes and others which haue de-
voted with strange religion, if they return
not to the Law in due time. Wherefore
as Noe hadde not been saved, except he
had entered into the arke: nor Esop except
he had departed from Sodom: nor Israel
except he had left the Temple of Corinthe:
no more shall any attain unto saluation
by Iesus Christ except they forsake Ba-
bylon, and flee from the Idolatrous
Churche of Rome. O that men were a-
ble to beholde the judgments of God
against the great Whore, and agaynt
those that lie shunken by her side with
the dregges of spiritual filthynesse, that
in this day of grace, they might learn to
lase their loules in departing from the
Churche of Rome.

The seconde let, which hindereth the
simplices to embrace the Gospell, is, bes-
cause

of a true Faith.

cause they thinke they turne to new and
strange religion, which quere they haue
commun with the wicked of all ages; who
have imagined and maligned the truth,
and called the same, as Eusebius saith,

Ver. 10. And strange and new. When
the Israelites despised the doctrine of the
Prophets, it was because they counted
it a strange thing, & yet it was the same
whiche they delivered to their fathers;
When wicked Haman went about to
byng the Jewes into hacred, he accused
them for their new lawes, and yet their
Lawes were the auncient lawes of god:
And when the people murdred at our
Saviour Christes mysterie, they counte
med his doctrine new, and yet if they had
believed Moses, they would have believed
him. Thus was Paules doctrine reproched
with the name of novetie, and yet it was confirmed by the Prophets;

and by the same. When as *Paulipades*,
captaine to *Galerius* the Emperor, led
Romanus of *Antioch* to his matrons
domes, *Paulipades* reproched him in call-
ing Christ, whose name *Romanus* did
confesse but a yester day to God, and as
for the yester of the yester he remembred

10000

¶ 3 them

¶ 10000
¶ 10000
¶ 10000

Euseb.lib. 1.
cap. 4.
Hof. 8. 1 2.

Ester. 3. 8.

Mark. 1. 27.

. 6. 1. 10. 1. 2.

John. 5. 56.

A. 17. 13. 1A

Rom. 3. 23. 3.

Foxus. pag. 1.

25.

The Testimonic

Eusebi. de vita
Consta. lib. 2.
cap. 5.

Heb. 13. 8.
2. Co. 1. 18.
Apoc. 13. 8.

John. 14. 6.
Apoc. 14. 6.
Eusebi. de vita
1. cap. 5.

them to be of great antiquitie. And when
the persecutor slandered Constantine the Emperour, to worship a strange
god. Even thus the papistes term the
gospel of Christ newe, & yet the same is
the undoubted trueth of God, as by the
scripture it doth plaineley appere. Now
what do we retain in substance of religion,
but it agreeeth with the prophecies, Proph
eters, Apostles, & all holy men of God?
For Christ is yester day, and to day, and
the same to continue for ever, in whomme
all the promises of God are, yea and amen, who is the Lamb which was slaine
from the beginning of the world, and in
him, with all theunction and godlyne
we repose the whole substance of our re
ligion, for he is the lamp, the trueth, & the
lyfe. And therefore as Saint John saith,
our Gospell is everlasting shew from the
beginning. And as Eusebius prooving
the antiquitie of religion, did witnesseth
the trueth fr^t the prophethes monethis, be
cause the Gospel teacheth our forefa
tacion to Iacob Abraham, he saide in Christ
calmer even so we holding the same do
as Iacob, as the chiefe: Author of halynce,
dignitie, and be holdynge to him, yong and
tripe,

of a true Hatch.

true for the most auncient cruch in the
world. But if we shalke seek into the an-
tiquitie of religion of the Papistes, wee
should easilie finde þ same to haue sprong
from the bottomelesse pit, & to haue been
brought vp in the newe fangled holome
of mans devise. For first who broched the
supremacie of the Pope, but the murthe-
ing Emperour Hocas, at the ambiti-
ous desire of the proud pope Bonifacius
the thid: who first broughte to passe that
the Bishoppe of Rome shalbe called
Pope, that is to say, father of fathers, and
Christes birt: on earth, but Benet the
second: who first broughte into the churche
the Latine seruice, organ, & such musick,
but Clitallian: who broughte in the wyl-
dipping of images: Gregorie the thid: or
who broughte into the sacrament of Baptis-
me, oyle, creame, and crosting: Pope
Clement the first: who devised & brought
þ transubstantiation: Innocentius the
third: who caused the Sacrament to
be worshyped: Honoratus the thirteenth
made swar the cuppe in the Supper of
the Lord frō the people: who had the pio-
nith conuersacione: Constance: who brought
in dyring, and playng for the dead:
and soþ

Beacon de re-
liquis.

The Testimonic

Plegis, and Gregorie the thirde: Who
first commannded Ministers to abstaine
from mariage? Calixtus, who brought in
Auricular confession, after it was once
well layde away? Innocentius the thyrde:
who brought in extreme unction? Pope
Felix the fourth: who invented holy ma-
terd? Pope Alexander: who challenged
booth the swordes unto himselfe? Pene-
face the eighte: who allowed the friar mon-
kish order? Stricke or according wher stro-
ucher Papers succeding, allowed other
orders forward? Who first sent on
bygh the orders of Friars? Innocentius
the third: who brought in þ seemly sight
of Nunnes? Pope Bonner: who erected &
set on sale the reliques of Saints? Pope
Pascalis the first: who first allowed Pil-
grinages? Pope Cletus: who first cano-
nized Saints? pope Leo the nienth: who
brought in the obseruation of dayes, as
Fridapes and Saterdaies to bee fasted? St
Silvester the first: who caused Maides
Genes likewise to be fasted? Innocentius
the thirde: who commannded that no
ether fleshe nor fishe, nor any thing that
hath affinitie with fleshe, should be eaten
on fasting daies? Gregorie the fift: who
should

Of certeine Faith.

Whiche I say unto you by these words
apparant, of what antiquite the truelig-
on is. And of the vnyall betweene us and
them, be made by the wold of God, as
it ought to be, to shal soone happen, now
owes, but thereto be new religion. And
whereas thereliche so muche wypone the
ancient and learned fathers, who haue
in all the flourishing state of the Churche,
boorne witness unto the etat, and spo-
ken muche in commendacion of their
Churche and faith, besides that their Tay-
nges are to be expounded of the Churche
of Rome, as it was the wch the learned
fathers wroote, þ before corruptio crept
into the same, and beeing nowe furre o-
therwise, cannot admittie any suche com-
mendacion, per me by the wyledome of
man, but by the wisedome of the Spytte
and truch of God, must religion bee ex-
amined & tryed. For whateuer lauou-
reth not of Gods word, must be reected
because the sheeps of God alonc are hel-
pe to heare his voice. And yet (þ in al this)
we shuld conende with them for the re-
simonies of the learned fathers, we
shuld haue them to witness vpon our
part, so the abolishing of all Baptisme &
398

The Testimonic

Hist. tripl. 2. c. 2.

14.

Cyp. II. 2. E. 3.

Hist. tripl. li. 1.

cap. 10.

Epiph. ad Ioh.

Hiero.

Gelas. contra

Eutichen.

Ambros. lib. 4.

de Sacra.

Augu. in Ioh.

tract. 26.

Gelas. dist. 2.

de conf.

Chri. Hom. de

profect. Euag.

Ambro. Epi. ad

Romanos.

Jer. in Isa. cap.

64.

In Psalm. 84.

In Mat. ho. 32

Stoletius. Paphnutius that grante and
ancient father would intelleuch his
that the mariage of ministeris not to
be restrained. Cyprian wold say that the
expall of Religion ought only to be
made by the worke of God; Epiphanus
would enough the christian libertie in re-
ting of fleshe any day, because he was a
christian. Epiphanus wold say that tran-
gestion to be suffered in any churche
Gelasius Ambrose, & Augustine woulde
gire no audience against Transubstan-
tiation. Cyprian and Gelasius woulde
say if were sacrilege to take away the
cuppe from the people in the souper of
the Lord. Chrysostome woulde say, that
wee neede no other mediacours to God
but a deuout minde, and faith in Jesus
Christ. Ambrose woulde manfully main-
tain our iustification by faith alone. Hieron-
ome woulde say, if that wee rest upon
our owne merites, wee must needes dis-
payre, and therefore our merites are the
Lordes merites. Chrysostome woulde
condemne Purgatorie, and say, that life
is either wonne or lost in this world, for
after may be taken hence, there is no more
place left for repentaunce, and therefore

that

of aerie Faith.

With against a man himselfe, to pray
for the deare To be shye, Gregorie their
owne Bishop would witness with vs a Euseb. lib. 3. aduers. Martionem.
against the Churche of Rome, that they
pope and universall Bishop, which hath
regard of priests above him, is the great
Antichrist and man of sinne: Tertullian
would say, that Babylon in the Rue Aug. de Na. de gratia. cap. 61.
now doth bear the figure of the siche of
Rome, And what would not the fathers
say in our behalfe, & in our cause against
our aduersaries. Yet notwithstanding,
we doe but so farre forth admit their te-
stimonies, as the same consent with the
wordes of God. The limites wherof,
if once they passe, they are not to be cre-
dited; But yet thus much for vs they doe
affirme, that our doctrine is not newe.
Moreover, where as they stand much up,
on Christys promise, that hee will bee
with his Churche, and preserue the same
from euill, and therefore that no man
may safely depart therefrom: This true,
that all this doth stand farrer in the true
Churche of Christ, which is gouerned by
the spirit of God, though hee wonder-
eth muche whilist she submitte her selfe,
and wil safely preserue vs from all wa-
Math. 28. 20.
Ioh. 14. 26. &c.
15. 26. &c. 16.
13. 3. 8. 1. 13.
doctrine

The Testimonic

doctrine of faith and salvation. But that
this promise holdeth toward the church
of Rome, as it is nowe, howe can it bee
prooved, except men wyll dreame, as the
Jewes did, that their church is alwayes
sure, & neuer subiect to mutation: & though
the promise take no place in the Romish
Church, because she hath broken the co-
mentant betweene the Lord and his peo-
ples: it is that the promise is confis-
med to the godly, neither can the ince-
dulcy of the wicked, cause that the truthe
of God shoulde bee frustrate, for God is
true and every man a lier. Hath the God
(saith the Apostle) cast away his people?
God for bid, therby noting, notwithstanding
the wickednesse of many which fal-
alwaye, yet the promise of grace is sure
vnto the faithfull.

But herein the case of the papists and
of the obastinate Jewes is at one, for these
boasted vpon the promises of God, that
they woulde never fayle. For the Lord
had promised to dwell among them, and
to bee their God, and they too bee his
people. And yet for al thys, looke into
their estate, after the Arke had been pla-
ced a long time in Silo, did not the Lande
for sake

of a true Faith.

for take them, and deliueire his beauty into
the enemies hande, and manye of them
with spilles and ockers to the swoorde,
and as it were quenched the light in Is-
rael, when the Ark was placed in Sion; Psal. 132. 14.
which place the Lord had chosen for an
habitation and a resting place vnto hym
selfe for euer: notwithstanding al his pro-
mise wher they had broken the couenant,
and shooke his wrath vnto their hands:
folke abominationes, he gaue ouer Eze. 11. 2. 21.
them, and lefe Iuda to be wasted and cap-
tured by the Babylonians. And againe,
long after the reedifying of Jerusalem;
when they woulde not acknowledge the
cime of their vnsittacon, he gaue þ Jewes
into the handes of the Romanes, and so
made an ende of that common weale.
Luke. 19. 43.
And tell this shoulde onely holde vnder
the Lawe, and not vnder the Gospel; Corinthus, Gal-
atia, Ephesus, Philippus, Colosse, Thes-
salonici, Pergamus, and others of the
Gallie, whiche in the beginning flourished
no lesse than the Church of Rome. And
what is become of them? are they not all
departed; because of their departing fro
the

The Periodic

the allegation of conscience being it is not sufficient; for since that the book of man's
John. 3.21. conscience cannot always be able, especially
when it is infested with sin, to find his state in the

v. John. 3.21. consider earnestly always be able, either
to teach thy people, or to send them in the
name of conscience; especially regard
must be had to the true knowledge of God,
wherein the good conscience always
guideth us directe; so as in departing
from the world, we may have salut-

1. Tim. 1.19. **W**hat is the conscience? **W**hat is the voice of God in a good conscience? **A**re inseparable? **U**nited in one? **I**ndivisibly joined? **T**hey

Rom. 14:23. Heb. 11:6. cannot be satisfied with open profession
that almighty power reigns and displeased God,
but must also confess that in His works darkness

Rom. 10.17. *be atollerratis est causa infelicitatis, libet
tibis come nosciturus aliam nullam. In usus
commodis huiusmodi praeceptis regimur; nam
autem omnes, quoniam non possunt resistere.*

Wherof he wolded exchequer to be his
spouse as deputegante to the march of Wales,
the points to consider, whiche of many
writte ares in theiurancis denebore. And p-

1. Cor. 1.13. then this must be highly disappointing, as much
the Apostle had in simplicity and ignorance ob-
served the world not in the flesh but in spirit,
by the grace of God; he blankly conundrum-
sation

of a true faidit

on in this wylde.

Renounce therfore (Dye that haue
errey fram the way of truthe) your former
vanities, abandou your poisoned super-
stitions, disclaime to popery and false re-
ligion, loach now from the loue ther-
of, depart out of Babylon, and couch no
uncleane thing. Harden your hearts no
more, but kisse the sonne of God, by Em-
bracing his woyne least he be angrie, and
cast you off in his great displeasure, for
the contempt of his grace. He doth now
visit you from an high, in calling you so
patiently unto repenteance, bring there-
fore into captiuicte your carnal wisdom,
your cogitations, and whatsoeuer hath
hindred you from the way of truthe, and
humble your selues to walke before the
Lord. Then will our mercifull father
turne unto you, he wil embrace you with
love, he will wash away your sinnes, and
remember them no more hee wil accepte
your faith in Christe for perfect righteu-
ousnes, & so holde you blamelesse in hys
sight, he will leade you by his spirit into
all truthe, he will giue you grace to walke
in holines of life, hee wyll preserue you
under his winges, hee will tread downe

2. Cor. 6. 17.
Apoc. 18. 4.
Psalm. 95. 8.
Psalm. 2. 12.

Luke. 1. 68.
Rom. 2. 4.
2. Cor. 10. 5.

Ezecl. 36. 25.
1. Cor. 1. 30.
2. Cor. 5. 21.
John. 16. 13.

H

Satan

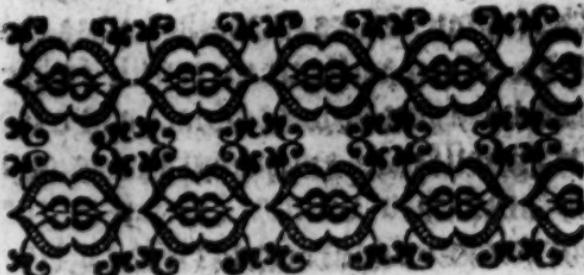
The Testimonic.

John. 16. 20. Satan, sinne, Antichristie, and all their
wicketomelle, wader your feete. Finally,
John. 5.5. hee will give you victorie through
Christ in his sonne Christ, and
translate you to immor-
talitie and gloriy
for ever.

Yours in the Lord,

Christopher Shut.

The



THE FORM OF THE CONF

The forme of the con-

fession of the christian faith, meete
for all well governed households, and
necessarie for everie one to confess
whiche sincerely professe
Christ and his truth.

But the moste i[n]glishe forme made

I Belleeue and confess my Lord God, the onlie, true, eternall and almighty God, incomprehensible, infinite, righteous and merciful, beiting but one in nature and substance, but distinct in three persons, the father, son, and holy ghoste. Which God by his wisedome & almighty power, made heauen and earth, and all thinges therein, and nowe by his faterly prouidence, gouerneth and preserueth the same.

I Belleeue and confess, that Iesus Christ the sonne of God, equall to the father, & the holy ghost, at the tyme appoyned of the father became perfect man yet without sin, bothe of the virgin Marie, the Godhead and manhood being united and

The Testimonic

ijonné togoather. Who in mine owne
nature sanctified by his grace, fulfilled
the law of God for mee, & suffered in his
body & soule the punishments due to my
sinnes, & made full satisfaction & paymēt
for the same, with his sacrifice upon the
crosse done once for al. And deliuered me
from the curse of the law, from sin, hell,
death and damnation, reconciled mee to
God the Father, washed mee from my
sinnes, cloathed mee with his righteousi-
ness, and renued mee to rightheousnesse of
lyfe. And as by his death my sinnes are
taken away, & I set in the fauour of god,
so by his resurrection, death was conque-
red, and rightheousnes restored unto me,
wherin the vittorie of my faith consisteth.
I beleue and confess that Jesus Christ
ascended into heauen with my flesh, where
he hath taken possession for mee, & where
he maketh intercession for mee. And yet
neverthelesse, is present with me, and all
his elect, by his spirite and grace, and at
the end of the world shall visibly come to
judgement.

I beleue the holy g�od, equall with
the father & the sonne, who regenerateth
and sanctifieth me from my uncleanenesse,

of a true Faith.

to live halil y & righteously in this world assuring my conscience that I am the child of God, and heire with Jesus Christe of life everlasting.

I believe and acknowledge the universall church of Christ, even all the company of the elect, agreeing together in the unitie of spirit & truth, which church is not seene to the eyes of man, but only knowne to God, of which number I am perswaded that I am one.

I acknowledge also a visible church of God in this world, wherethrough the sacred word of God is taught unto his people, being sufficient to instruct them in all thynges necessarye to salvation. Wherewith together with the ministerie of the spirit he ruleth the same. Secondly, in this church the two sacraments of Baptisme & the Lords supper are rightely & sincerely ministred. Wherin as by Baptisme I am regenerate and received into the houshold and fellowship of christians, my sinnes being washed away through faith in Christes blood: So by the supper of the Lord, wherin spiritualy by faith my soule is fed with the graces and benefites of Jesus Christe, I am nouris-

The Testimonie

nourished and sustained in the Churche
being one with Christe, and Christ with
me, dwelling also in him and he in me.

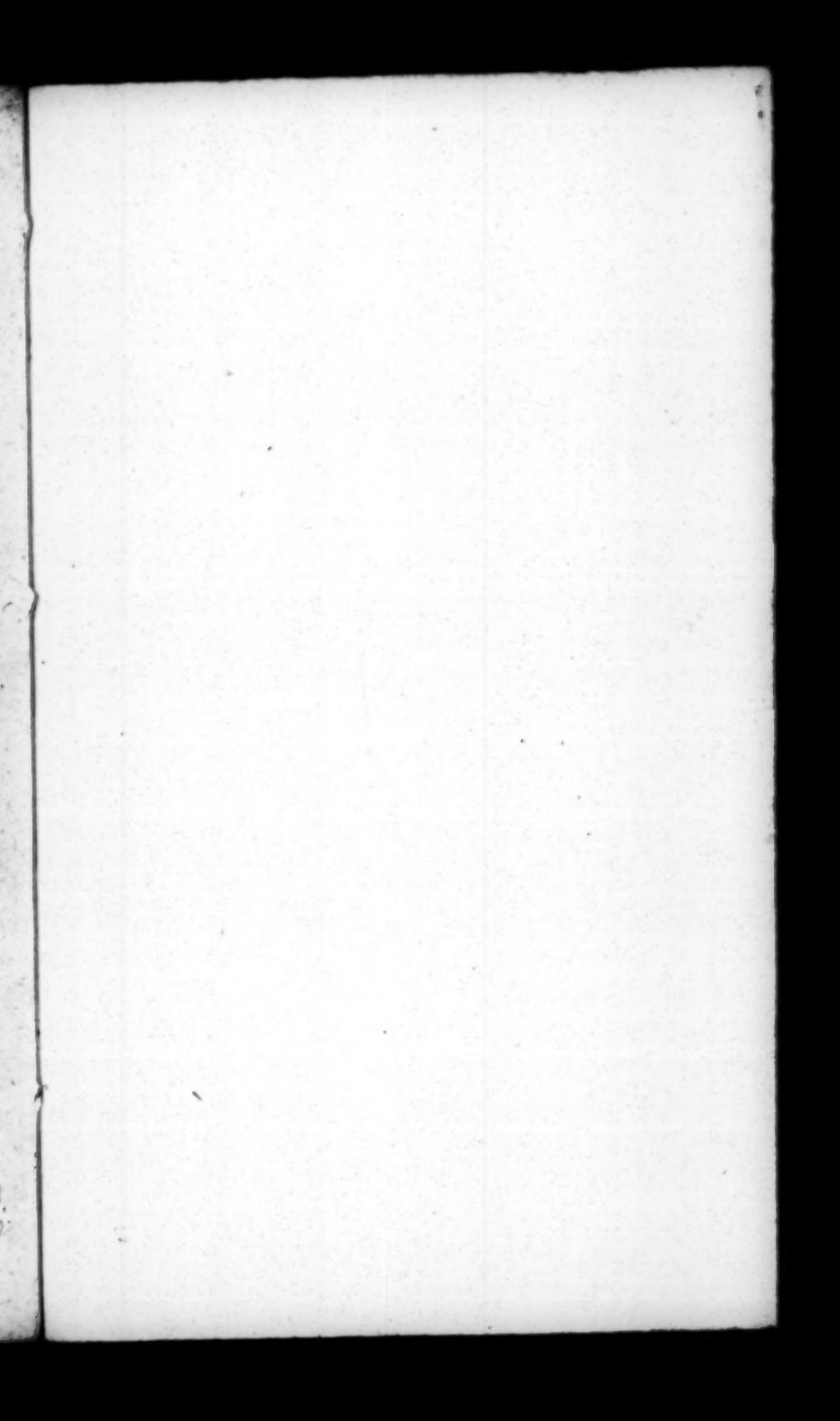
Thirdly, there is in this Church due
punishment and correction for offences,
the end whereof is excommunication by
the consent of the Church.

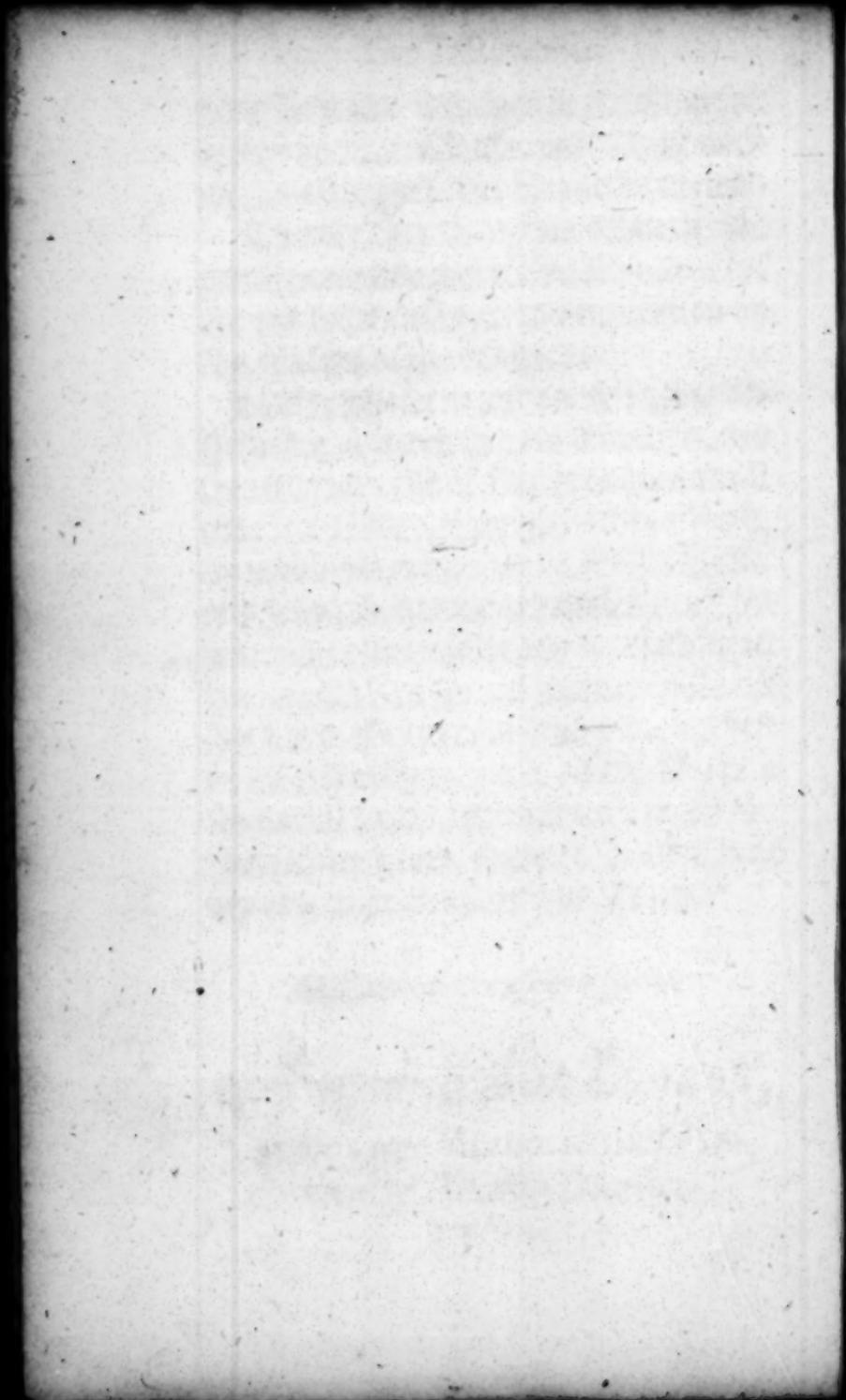
Lastly, I helieve and confess, that on-
ly in this Church there is salvation, and
free forgivenesse of sinnes to me and all
the elect of God, through faith in Christ,
by whose obedience we be made right-
ous, & by whom we are chosen to an in-
heritaunce immortall and everlasting in
heauen. Which I most humbly beseeche
my Lord God to confirme & strengthen
in me & shortly to make an end of these
sorrowfull dayes, and to translate me to
everlasting glory, through Jesus Christ
my redeemer and Saviour. Amen.

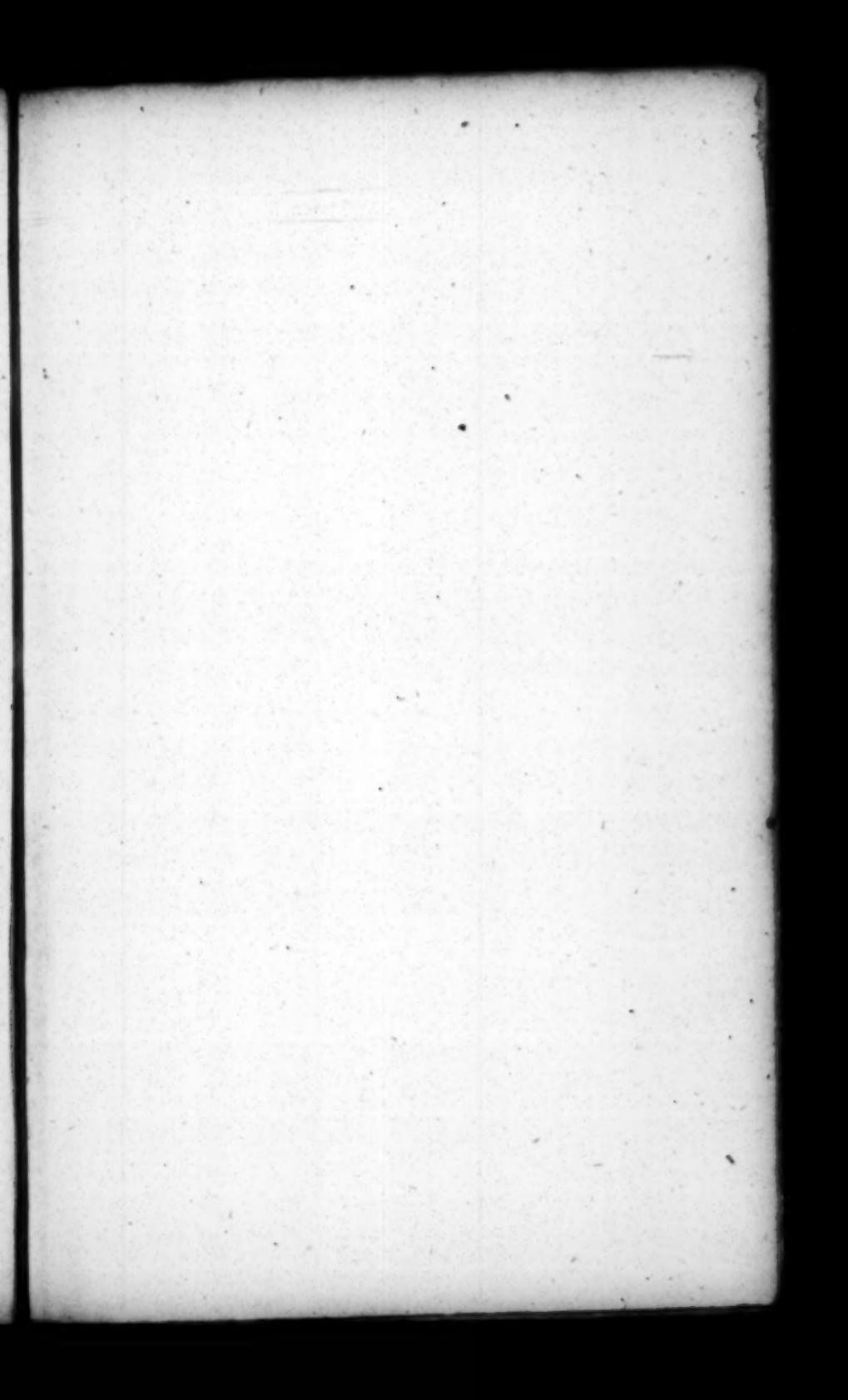
O Lorde increase our faute,

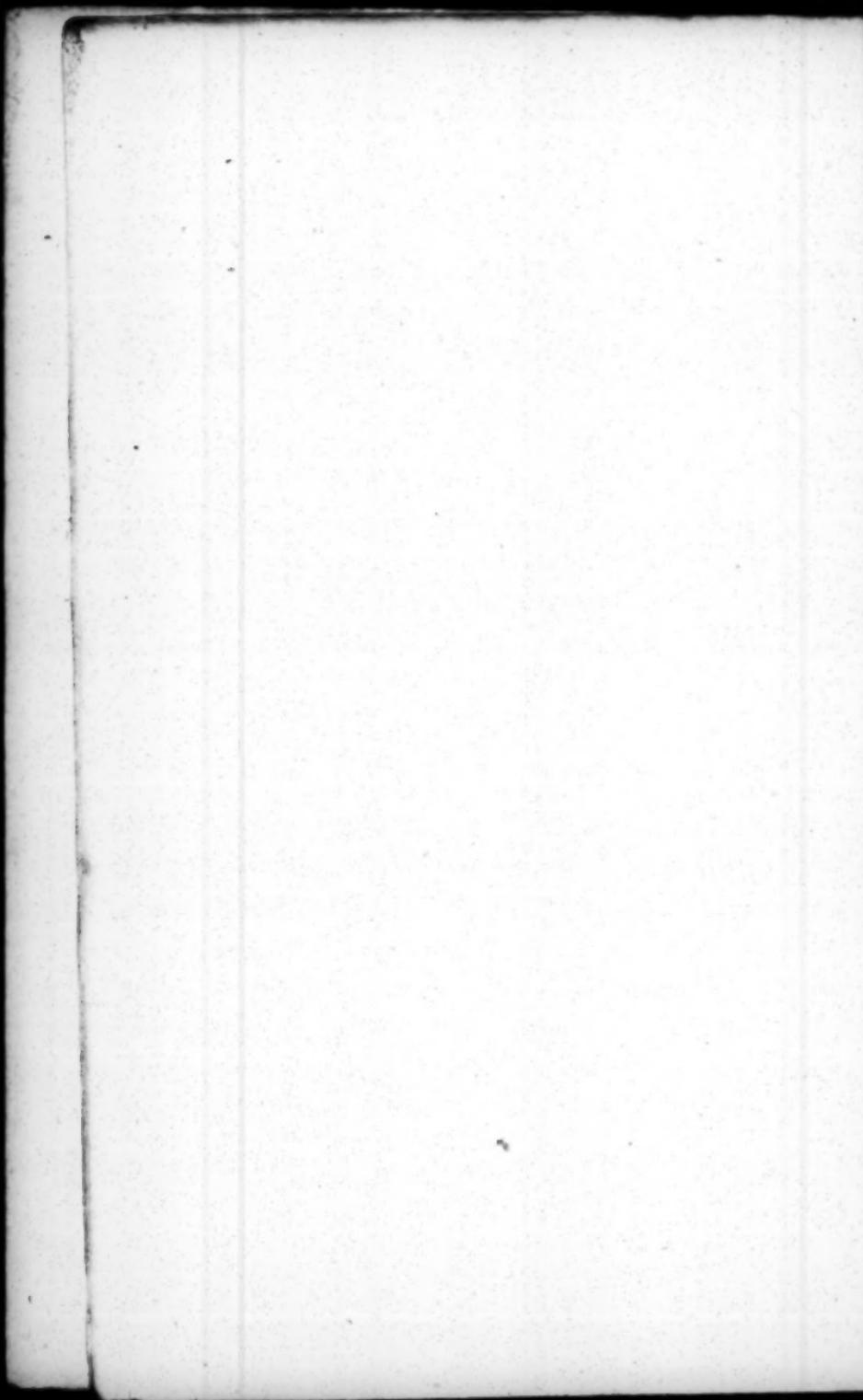
Imprinted at London,
at the three Cranes in the Vin-
tree by Thomas Dawson.

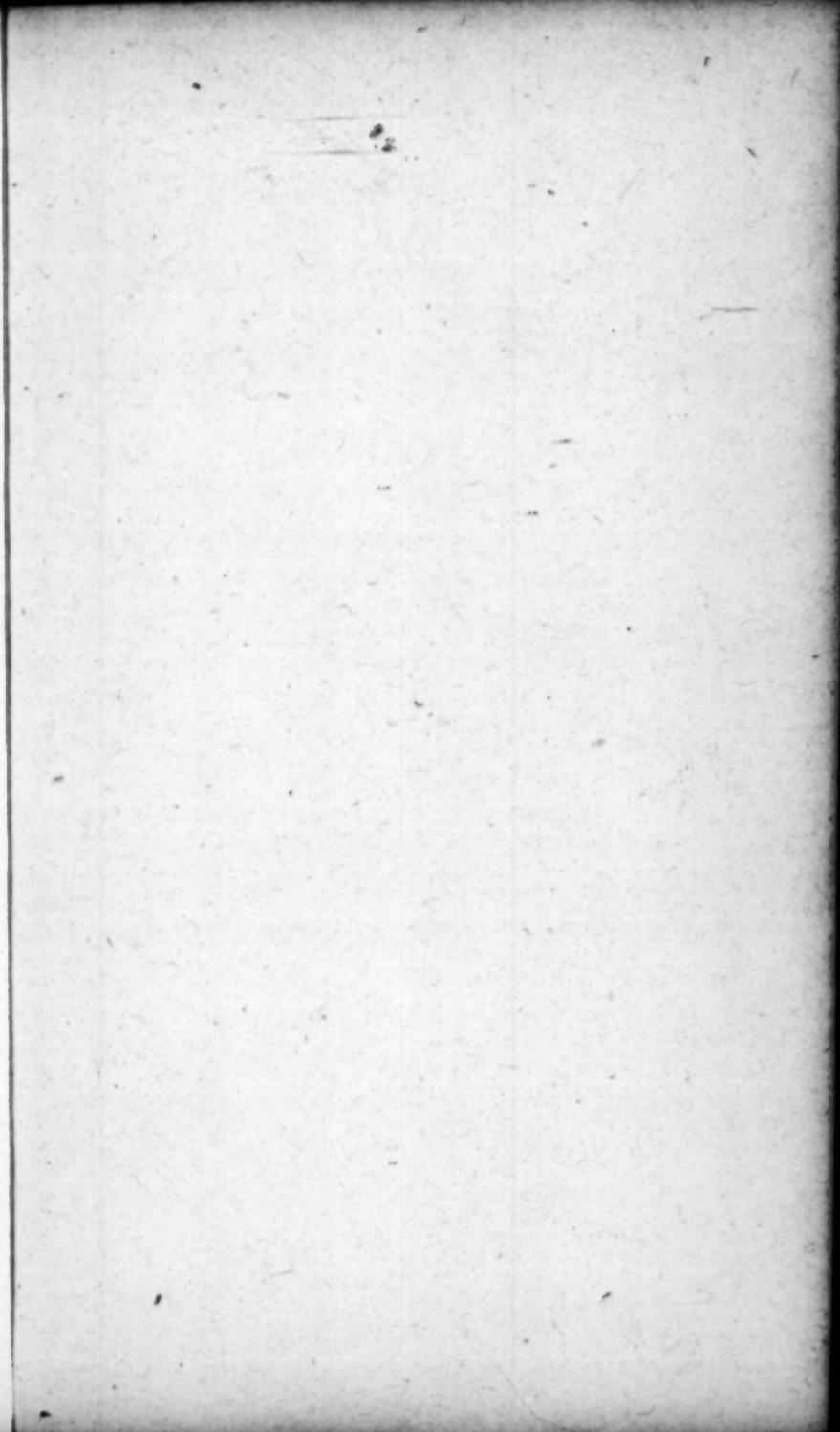
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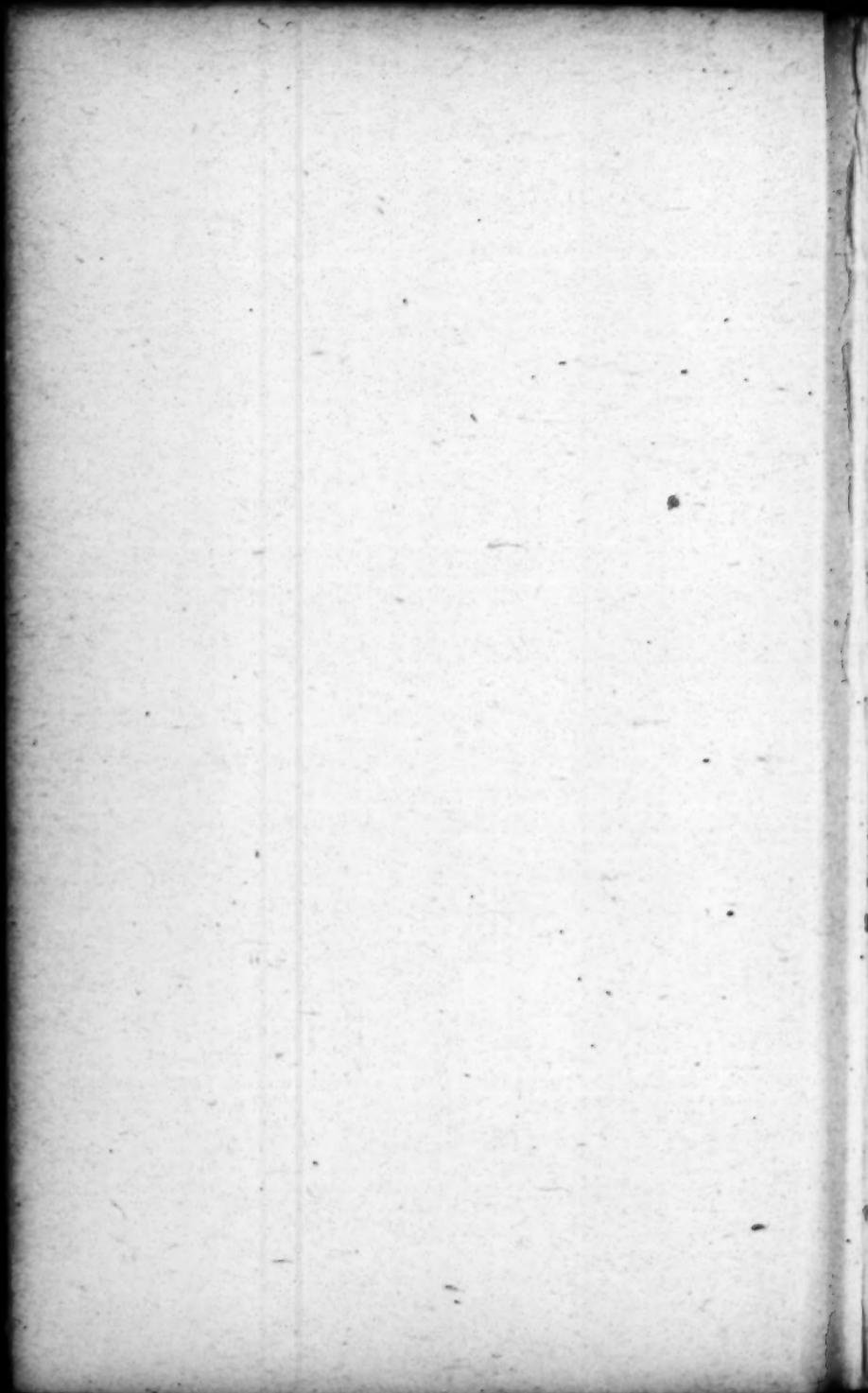












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